



A

3437 ee 25
1-10

Eucharistical Psalmody;

O R,

HYMNS and SPIRITUAL SONGS,

Collected from the

HOLY SCRIPTURES,

And adapted

To the Solemnity of the LORD'S
SUPPER.

With a Prefatory Discourse to set forth
the Nature of that Ordinance, and
the Churches to whom it was de-
livered.

By ALEXANDER FORREST, M.A.
Preacher of the GOSPEL, Author of the
BAPTISMAL PSALMODY.

L O N D O N :

Printed by J. REEVES for the AUTHOR; and
Sold by him, and may be had any Day in the
Week, at the *Meeting-House*, near St. George's
Church, *Ratcliff-Highway*. 1754.

Price Two Shillings.

Eucharistical Psalmody;

Hymns and Spiritual Songs,

Collected from the

HOLY SCRIPTURES,

And adapted

To the Communion of the Lord's



With a View to the
the Nature
the Church

By RICHARD BARNARD, M.A.

Minister of the Gospel, and of the
Pastoral Charge.

Printed by J. Kearsley for the Author, and
sold by him, and may be had any Day in the
Week, at the Printing-Shop, near St. Dunstons
Church, Fleet-Street, 1754.

Price 1s. 6d.

P R E F A C E.

THE BAPTISMAL PSALMODY had scarce made its Appearance in Public, when some of my professed Friends solicited me to subjoin to it, A PSALMODY for the LORD'S SUPPER. I was entirely ignorant when I wrote, that any Son of the Muses had before affected peculiarly to sing on the former Subject; but having perused some of the most celebrated Authors who had wrote on the latter, I was discouraged from attempting any thing in that kind; and yet being importuned to cast my Mite into that Treasury also, and my BAPTISMAL PSALMODY having met with unexpected Approbation and Encouragement from the best Judges, and even from the Adversaries to the Truth therein contained, I determined within myself, by the *Divine* Assistance, to make the Attempt; nor could the Defect of a more Poetical Genius hinder me, had the Motion come only from them that stand alone, and are not numbered among the Nations, though these however willing, might not be capable of assisting, like others, for the public Good, to defray the Charges of such an Undertaking.

That JESUS CHRIST was the Author of that peculiar Rite and religious Ceremony of *Breaking of Bread and Drinking of Wine* in our Ecclesiastical Societies, is a Truth so apparent, a Truth so very plainly asserted in the *New Testament* Register, and by the Catholic and uninterrupted Practice, appears so evident, that no Man who professeth himself to be a *Christian*, or any how deserves the Title of the *Christian* Name, by believing the Scriptures, and nominally owning, that JESUS CHRIST was the Author of that holy Religion he professes, and of whose Personage as such, he is proud to be called the Disciple and Follower, however tainted with

Scepticism can reasonably and consistently deny ; and to the Believer of the *Divine Christian Revelation* the ensuing PSALMODY is peculiarly directed.

This very sacred Institution of BREAKING OF BREAD, and that of HOLY BAPTISM, are indeed the distinguishing Badges of the *Christian Religion*, and the special Means of the Communion of Saints with the TRIUNE GOD, and one with another ; the nearest Resemblance, and the very *Gate of Heaven*. And, though *Paul*, or rather *Saul* did not know CHRIST at his first Appearance, till he told him that he was JESUS of Nazareth (as *John the Baptist* when commissioned by CHRIST to baptize, *John i. 33.* confesseth, that he knew him not as such, or as the MESSIAH his Constituent, till he observed the promised Signal at *Jordan*) yet the holy Apostle assures us, that he delivered to the *Corinthian Church*, and consequently to succeeding Ages, nothing else but what he received of the LORD ; which is indeed only a Recognition of the original Institution of CHRIST himself, recorded by the *Evangelists*, so far back as that very Night in which he was betrayed ; both these Ordinances having been early and materially, if not so formally delivered, till after the Resurrection ; when the *Disciples met together the first Day of the Week, the Lord's Day, or Christian Sabbath, for the Breaking of Bread, and continued steadfastly in the Apostles Doctrine and Fellowship, the Breaking of Bread, and in Prayers, eating Grapes as common things upon the Mountains of Israel* ; the Ordinance of the Supper being confined to the particular Churches, like these at *Jerusalem* and *Corinth*, while that of BAPTISM is extended to the visible Members of the holy Church Catholic.

As in the BAPTISMAL, so in the EUCHARISTICAL PSALMODY, I have for Reasons therein first intimated, confined myself to the Metre, which is most commonly accepted and sung in our *Christian Assemblies* ; not marginally noting the Scriptures referred

P R E F A C E,

v

referred to, but affixing some of the chief Texts to the respective Titles of the particular *Hymns* to which they belong; or, writing the Scripture Words for the Title: A *Concordance*, as we call it, may be met with any where else, if not in the Heads and Hearts of the professed Believers of Divine Revelation, or of them who live in a Land of Bibles, where it should always in some good Measure be found; for Example, I have not made use of any thing of that kind to revive my Memory throughout the whole of this laborious Performance.

The Believers of the *Old Testament Church*, the Republic or *Commonwealth* of *Israel*, the earthly Kingdom and typical Signs of our true and real *Kingdom of Heaven*, who were assuredly saved by the same identical Faith in *CHRIST* then to come; they longed, vehemently longed for his Incarnation or first coming in the Flesh, as the *Prophets* intimated, and as *Solomon* in extatic Raptures more particularly though allegorically described: And in like manner the *New Testament* Writers and Saints have expressed their Sentiments, their strong and ardent Desires for his *second coming*, as if both one and the other that did not live in the Days of his Flesh had been born out of due Time, though even now the Ministry of the *SPIRIT* is more glorious and sublime than that of the *Letter*. But as it was then in the speaking *Oracles* and silent *Types*, particularly that of the *Paschal Lamb*, so our *SAVIOUR'S* own Words of Institution, *till I come again*, have prompted me not simply once or twice, but in every *Hymn* throughout this Work, to endeavour by this mean to gratify the Desires, strengthen the Faith, and enliven the Hope of all sincere *Christians*, with respect to that grand and important Article of the *Christian Revelation*, our *LORD'S second coming*. And at the same time, amidst the various Titles of the *Hymns* and Matters therein contained, which are very much

though not always confined to the Words of Institution and the Contexts, as I have had an Eye upon CHRIST, the true Subject of a Communion Song, in his *Person and Natures*, and in his *prophetic and Aingly Offices*; so likewise particularly in that of his *Priesthood*, with Design to establish that great Truth with which all other Parts of *Divine Revelation* are most firmly connected; namely, that JESUS CHRIST of the Seed of David (of whose crucified Body and shed Blood, the consecrated Bread and Wine are significant Symbols) *was delivered for the Offences, and raised again for the Justification of that one chosen and believing Body which he redeemed unto GOD out of all Nations, by his Suffering upon the Cross, and that he is the End of the Law for Righteousness to every one that believes this Doctrine in his Heart; not by human Reasoning, Authority, or Tradition, nor simply from the extrinsic Evidence of the Prophecies, Miracles, and Testimony of our SAVIOUR's Followers: nor even the incomparable Sanctity of the Christian Religion; but upon Divine Evidence by the Power of the HOLY GHOST, discovering the Divine Testimony; and accordingly confesseth with his Mouth, that JESUS is the SON OF GOD; in like manner as the Eunuch did when baptized by Philip, the Ordinance of BAPTISM and that of the LORD'S SUPPER being manifestly designed for the Remembrance of the Death, Burial, and Resurrection, and our Imitation of the dear and glorified Redeemer. And indeed, if these Ordinances had been administered and the Commission understood in the earliest Times as they now are, the one at least among the main Body of Protestants, and both among the Papists, we should never have heard of such figurative Words, such Forms of Expression, as these, Buried with CHRIST, and rising again with him in Baptism; eating the Flesh and drinking the Blood of the Son of Man; or, eating of that Bread and drinking of that Cup of Salvation.*

Never;

Nevertheless, whatsoever our SAVIOUR practised and commanded is necessary in both these Rites, and it is not in our Power to alter any of these his positive Commands, as they are the Laws of the SON OF GOD, which must continue till his *second coming*, and are the chief Parts of his Institution. Therefore, let *Protestants* reform their Compendium or Abstract of BAPTISM, and the *Papists* reform their Compendium or Abridgment of the EUCHARIST, the denying the *Cup* and *Immersion* to the *Faithful* being equally anti-scriptural and ridiculous, and altogether as absurd as the Doctrine of *Transubstantiation*, *Purgatory*, *Infallibility*, and many more Artifices not worthy mention; the Authors and Abettors whereof have acquired to themselves great Dishonour in the Church of GOD: But I shall however aim at nothing more, than by these Means, consistent with Gentleness and Modesty, to give them a sharp Rebuke, and to bear a standing Testimony against these and such like visible Impositions, which no Argument can support, and which are a palpable Scandal to the *Christian* Religion. [See Abp. Tillotson's Sermon on Col. ii. 12. Sir John Floyer's Essay on Baptism, p. 32. Dr. Cheyne's Essay on Health and long Life, p. 100, 101, &c. the Plain Account of the Nature and End of the Sacrament of the Lord's Supper, p. 150. Dr. Gale and Dr. Gill on Baptism; and Grantham Kittingworth, Esq; his Supplement to the Sermons at Salters-Hall against Popery; a peculiar Performance worthy the perusal of every true Protestant.] And what was the Original of all the Corruptions that have ever defiled or pestered the *Christian* Church? All the Popperies and Ceremonies that have crept into the *Protestant* Churches, or are retained there, do plainly owe their Birth to a fatal Itch, with which Men in all Ages have been bewitched, of altering or refining upon the divine Appointments, and a Conceit that they were able to better them;

together with that extravagant Principle, that they had a right so to do for Order and Decency.

The SPIRIT is called *Truth*, CHRIST is called *Truth*, and the FATHER is called the GOD of *Truth*; so that *Truth* is the Glory of the sacred TRINITY. The Eye of the Lord is ever upon *Truth*, he counsels the Faithful to buy, but not sell that precious Jewel, that Seed of new Life which is of heavenly Extraction. It is *Truth* which makes us free, which shields and sanctifies the Soul, and conjoined with the Peace of GOD, passeth all Understanding. But Oh! How many at this Day are careless after *Truth*, and trying the *Spirits*! How subtle the Policy of the Devil! How many do his Impostures, Tricks, and Falshoods, when transformed into an Angel of Light, ruin and betray! With what bold Face and amazing Arrogance, with what Countenance and Authority do wicked Men, Deceivers and Deceived, false Teachers and lying Prophets, set forth their pernicious Errors, perverting the true Gospel of CHRIST, if not publishing another.

From these and such like Circumstances, which our Blessed Saviour hath ascertained, the Coming of that great Day is plainly delineated, in which he is to ascend the Throne of Judgment, which is his indefeasible and hereditary Right, which we ought to contemplate, and ever have our Thoughts upon our Master's return, when he shall purchase a greater Name than he did in the Case of Pharaoh and his Host; of Moses and Israel at the Red Sea; for, as his Hand was then upon the Sea, so shall he lift it up, after the manner of Egypt, as at the Rock Oreb, and as in the Day of Midian.

In this Day of Jubilee there will be no new Moon, at which Time the Trumpet was blown, as in Ps. lxxxvi. But a new Heaven and a new Earth shall appear after the Reign of one thousand Years,

the

the Battle of *Armageddon*, the Battle of the great Day of GOD ALMIGHTY, when Fire from Heaven shall destroy *Gog* and *Magog*: The *Beast* and the *Kings* of the Earth also, when gathered together by *Satan* to make their last Efforts against CHRIST and his Army, encompassing the Camp of the Saints and the beloved City, shall be destroyed; and the Army of CHRIST, accompany'd by Myriads of *Angels*, shall enter the *holy City*, triumphant and victorious. The Voice of the *Angel*, yea of the *Archangel*, shall sound the Trumpet, the Grave and Sea must surrender their Dead, and the Living shall be congregated to Judgment, even all the Nations gathered into the Valley of *Jehosaphat*, over which is Mount *Olivet*, where the *Angels* told the *Disciples*, that as they saw CHRIST ascend from thence, so he should in like manner descend from Heaven.

Doubtless, one *Christian* may have more Light in the *Scriptures* than another, and in Heaven only our Light shall be absolutely clear, and our personal Love perfect. The Saints of God see not, that Grace may abound; tho' as often as they sin, Grace does abound; but like the Stars, they have their Twinklings, their Blemishes and Failings. Tho' there is some Drosc, even in Gold, and Prickles in the Rose, yet the most esteemed and blustering Heralds of CHRIST, are all of them very sincere Persons, Men and Women of Honour, *Israelites* indeed, in whom there is no Guile, bating Covetousness, which is Idolatry. They walk before God in Truth; and in the Gospel-Sense, with a perfect Heart; tho' legally imperfect, otherwise than in CHRIST their Head. Tho' good and bad Report, their Rejoicing is the Testimony of a good Conscience, that in Simplicity and godly Sincerity, they have had their Conversation in this World; Of which no Party-man will ever approve them, they being Non-Conformists thereunto, and transformed by the renewing of their Minds to prove what is the good and acceptable Will

Will of God. They will not remove their Integrity from them, their Righteousness they hold fast, and will not let it go; their Heart shall not reproach them so long as they live. And here in the bye, not to mention the many *Massacres* and Seas of Blood through which the Saints have waded, the Persecution of Tongues hath been to them and all the better sort of Men in all Ages one of the sharpest of their Trials. Not only real Foibles, Misrepresentations, and Perversions of their Words and Actions, but a Report, though ever so false, takes to Censure or Suspicion. In the primitive Times, when the *Christians* met before *Sun* to pray, the Heathens reported of them, that they worshipped the *Sun*, and aspired after *Monarchy*, and committed unnatural *Adulteries* and *Unclean-ness*! It was reported of *Luther*, that he died despairing, and that in his Grave there was a great stench of *Brimstone*, and his Body not in it; when he was yet alive to confute the Calumny: That *Bezarun* away with another Man's Wife; and that *Calvin* was branded on the Shoulder for a Rogue; *Atbanasius* was accused about thirty Times, and cleared his Innocency; yea *Cato* was accused fifty Times wrongfully! Had *David* never been guilty of Murder or Adultery, the Wicked would have wrested his Words daily, and laid to his Charge Things which he knew not; yea, even *CHRIST* himself was called a *Glutton* and a *Drunkard*, a *Friend of PUBLICANS and Sinners*; and even at this Day, Slander is the common way in which false *Christians* manage their Controversies with the Faithful. But, what shall be given thee, O false Tongue! Sharp Arrows of the Almighty, with Coals of Juniper. THE LORD OUR RIGHTEOUSNESS, is the Motto the Saints are known by, looking for Justification, and eternal Happiness freely by God's Grace, thro' the Redemption that is in *Christ Jesus*; and glory not in any Thing done by them, or wrought in them, and yet they endea-

your

your to yield Obedience to whatever CHRIST has commanded, his positive Institutions, as well as moral Precepts, which in one Shape or another have a Place in all the Covenants God ever made with Man; especially the great Commandment of his revealed Will, *to believe in him, and to love one another.* They add to their Faith, moral and social Virtue---and are careful to maintain and provoke one another to Love and good Works; and, as if they could be saved by a compleat and personal Obedience to the Law, or Covenant of Works, they abound in the Work of Faith, Patience of Hope, and Labour of Love; under the Covert of CHRIST's Blood, which renders their Obedience more glorious than that of Adam, in Innocence, according to which they look for the Reward of God's Grace, and of CHRIST's Righteousness, which is clearly connected with Faith and its Fruits. *They see how Faith wrought with Abraham's Works, and that by Works his Faith was made perfect;* and being devoted to the Fear of God, in the Obedience, Worship, and Service of the Gospel of his SON, a Conformity to whom they aspire after in Faith, and Holiness, and in the Mystery and Fellowship of his Sufferings, they imitate the Steps of faithful Abraham, being firmly persuaded, that an all-wise Being of infinite Wisdom to contrive their Happiness, and Power to accomplish the same, is also a God of Truth, to remember and establish unto his Servants, that Word which contains no real Contradictions, and those tried Words of promised Mercy, upon the which he hath caused them to hope; the Promises of the New and second Covenant, (as the Apostle to the Hebrews, referring to Jeremiah's Prophecy calls it, but not a new Dispensation) at which they stagger not thro' Unbelief, being all of them in CHRIST JESUS, Yea, and Amen; ordered in all Things and sure. They implore and possess the Aid and Assistance of GOD's HOLY SPIRIT, to lead them into
all

all saving Truth, that trying all Things by the Touchstone of his unerring Word, they may hold the Truth as it is in CHRIST; and maintained by that *holy Catholic Church* of which he is the Head, and out of which there is indeed no Salvation: And amidst all their personal Griefs, as those for the Afflictions of *Joseph*, their Sincerity, Uprightness, and Integrity in the Faith of CHRIST, preserved in their Souls, enables them to partake of this Feast of fat Things in the worst of Days; whereas, let a Man be supposed to resign or lose his Integrity, it is not then in the Power of all the World to make a Feast of fat Things for a Soul so depraved.

But now, as Joy becomes a Feast, which is made for Laughter; may we in singing or reading these Hymns, be filled with Joy, exceeding that of *Anna* for the Birth of a Child; the Joy of *Saul* and the Men of *Israel*, in the Day of their Enemies Overthrow, and *Saul's* Coronation; the Joy of the Citizens of *Shushan*, in the Day of *Haman's* Disgrace; the Joy of the rich Man in filling his Barns; or of the Soldiers in dividing the Spoils; even the Joy of the HOLY GHOST, which is unspeakable and full of Glory.

And, if it is good in this imperfect State to sing Praises unto God; so joyful and pleasant a Thing to be thankful, as *David* expresseth it: O! how delightful will it be to send forth his Praises, when our Souls can spread forth their Wings in the vast Regions of Light and Glory; when God shall exhibit his Glory and Majesty to his People in a visible Manner, to their very Eyes and Senes, an Appearance or Representation, which the *Hebrews* called the *Shechinah*, or God's dwelling amongst his People, when they shall have real and full Enjoyment of him, and such intimate Correspondence with, and Communications from his infinite Love and Goodness, as will make them substantially and eternally happy, like as he himself

himself is: When being come under Mount Zion, the City of the living God, the heavenly Jerusalem; escorted by a File or Detachment of their Rank and Order, we shall associate ourselves with an innumerable Company of Angels, with the General Assembly and Church of the First-born, where the Spirits of good Men are made perfect; where the Patriarchs, Prophets, Apostles, Confessors, and Martyrs, shall be our Companions, together with our righteous Friends and Acquaintance whom we loved, and all those burning and shining Lights in the World, whose Zeal for God and his Religion, in their several Generations, hath embalmed their Names and Memories amongst all honest Men: And particularly, when we shall behold that blessed Mansion, where our LORD JESUS in Person dwells; where we shall enjoy the illustrious Presence of the SON OF GOD, and all the fair Company with him, who after all his Sufferings, and all his Combats with the Kingdom of Darknes, is there triumphantly set, in the Fulness of Power and Glory, and made Governor and Lord both of Angels and Men; and whose Will is, that those whom the Father has given him, be with him where he is, that they may behold his Glory. Then indeed, amidst all our other Exercises, we shall be peculiarly taken up at a Table never to be withdrawn or uncovered, in chanting forth the Praises of God and the LAMB, saying, *holy, holy, holy, Lord God Almighty, which was, and is, and is to come--- Worthy is the Lamb that was slain, to receive Power and Riches, Wisdom and Strength, Honour and Glory, and Blessing. He hath redeemed us to God by his Blood, out of every Kindred and Tongue, and People, and Nation, and hath made us Kings and Priests unto God and his Father; to him be Glory and Dominion for ever and ever, Amen.*

What else is the Christian Life than a Life of Praise? CHRIST hath declared the Father's Name to us, whom he is not ashamed to call his Brethren;

and representing us as our *High Priest within the Veil, he sings Praises unto God there in the midst of the Church he ransomed.*

And, what are all our Prayers and Praises, our Doings and Sufferings, but an Homologation of what he has done and suffered, and continues to do for us, till we are compleatly happy in him; when all the Wrestlings of our *Christian Exercise*, and our faint, and but little successful Remonstrances against Error and Vice, and our dull Appearances for the Cause of God and *Truth*, shall be finished in the lively Praises of our King and Redeemer, and in singing Hallelujahs with the harmonious Consort above, which will be the ravishing Employment of a happy Eternity; the Thoughts and first Fruits of which now lead us to render Songs of Thanksgiving to the God of Mercy, whose Compassions overflow, and to an Ardency of Desire to kindle every Heart about us with the same heavenly Flame of Devotion.

Let us therefore not only pray but sing with the SPIRIT, and sing with the *Understanding* also, in *Psalms* and *Hymns*, as in this manner God seems to have been addressed, even in the Days of *Adam*, cotemporary with instrumental Music, when we read that *Jubal* was called the *Father of all such as handled the Harp and Organ*. A Practice we find not only very early introduced to the Church of God, but even a Part of *Natural Religion*, owned and used by all Mankind. Let us therefore with *Moses*, and the Children of *Israel*, celebrate the Praises of God in Songs of Triumph; let us imitate their Gratitude, who after their famous Deliverance at the *Red Sea*, chanted forth their Thanksgiving unto the Lord, in that Song which is recorded *Exod. xv.* composed, as *Josephus* tells us, in *hexameter Verse*, adding, that they spent the whole Night in *Hymns* of Mirth. Let us thus join with the Royal Psalmist *David*, and the solemn Assemblies of the *Jewish Church*,

to found forth the Praises of the Lord; this being a Worship established and continued with great Solemnity during the time of the first and second Temple, and even to the Destruction thereof, which was foretold by our BLESSED SAVIOUR, who beheld the Glory of it, and was daily ministering among them. The whole Pageantry of the Temple-Service, of which instrumental Music was a part, is abolished, as CHRIST told the Woman of Samaria; but the plain and simple Custom of *singing his Praises with our Hearts and Voices*, was no Part of those typical Ordinances; therefore not only suitable, during *the Law of a carnal Commandment*, but *worthy of an endless Life, a blessed Immortality*. Let us therefore, with *Elizabeth* in the *New Testament*, praise God with holy Exultation. Let us with *Mary* the Blessed Virgin, break forth into Canticles, joining in Chorus with the innumerable Company of *Angels*, who sung Hymns of Praise and Adoration to God, and proclaimed Peace to Men in the Night of the grand Nativity, as intimated by the *Angel* of the LORD to the Shepherds in the Fields, while they were watching their Flocks, when the Glory of the LORD shone round them. Let us also join with our BLESSED SAVIOUR himself, who frequently made use of the Psalms of *David* for the Confirmation of his Doctrine, and who himself was pleased to say, That *it became him to fulfil all Righteousness*; which he further illustrated, when together with his Disciples he sung a *Psalms* or *Hymn* at the Celebration of his last SUPPER. Let us join with his *Disciples*, who, after his *Ascension* gave Testimony of their Approbation to this kind of Worship, as they were daily with one Accord in the Temple, praising God. Let us also join in Concord with the primitive *Christians*, among whom the Practice of singing of *Psalms* was continued with great Reverence and Devotion, as will appear evident to such as are willing to consult the Writings of the *primitive Fathers*,

among whom scarce one is to be met with who is silent on this Head, who does not make it a considerable Part of the Divine Worship, more immediately serviceable for the celebrating the Honour of God, and lifting up the Minds of his Creatures to divine and heavenly Raptures. Are not such a Cloud of Witnesses sufficient to prove, that *singing Praises to God* is an *angelic Office*? It is a Fore-taste of the first Fruits of Heaven while we are upon Earth, to refresh our Souls in certain Intervals, till our sincere and faithful Endeavours shall be finished, in singing eternal Hallelujahs with the blessed Choir of Saints and Angels! Prayer will then cease, and Preaching be no more; but *praising God* shall never cease, neither in this World nor that which is approaching.

Let not the mere *Moralist* of the *Pharisaical* Character, nor openly prophane Person, make an Idol of this *Sacrament*, as some have called it, and unworthily presume to receive it till they have first truly embraced *Christianity*; nor, on the other hand, the poor *Publican* or fearful *Christian*, stung with desperate Notions of his State and Frame, run away from it; but let all the Faithful, when they have free Access to their primitive Simplicity and Purity, render themselves acceptable to God, by the use and practice of these Means, yet only relying on CHRIST; the grand Mean and meritorious Cause of our Salvation flowing from God's free Grace and Love; For, as it will be in vain to partake of this Ordinance without the *wedding Garment*; it will be altogether as vain to refrain coming to it, under Pretence of being already clothed in that *Robe of Righteousness*, or because our Frame do not seem to suit so solemn an Interview with the *Master of Assemblies*, by so near an Emblem of Heaven; they who proceed on such extravagant Principles, or the like Extremes and mistaken Apprehensions of divine Truth, it is much to be feared will be frustrated in their Expectations.

pectations. These are absolute Forgeries, which nothing but the *Spirit of Presumption* and *Enthusiasm* can ever countenance, notwithstanding all their boasted contemplative Meditations, and their pretended immediate Revelations, who argue and practise after this manner.

This heavenly Feast is called *The Communion of Saints* united in Hearts and Spirits, without Respect of Persons from the *King* to the *Beggar*, or any ecclesiastic Distinction, besides the *Churches* and their *Officers*; not that the Love which Nature points out to us, for any of the Race of *Adam* in their respective Stations of Life should be abated, but be expressed by Acts of Benevolence and Beneficence, in a civil and sociable manner, by Innocency, Modesty, Peaceableness, Courtesy and Kindness, as *Abraham bowed himself to the People of the Land, even to the People of Heth*; and a spiritual Love of Pity, and a Desire to bring about their Salvation, should in the same manner become conspicuous, as a Debt owing from us to *Pagans, Jews* and *Mahometans*: Yet this Communion, as the *Communion of Saints*, intimates to us, that we must not forget, that Marble and Mortar, Stones and Clay, tho' they lie together, will never incorporate. *Nebuchadnezzar's Image*, partly Iron and partly Clay, was easily discovered and broke asunder. *God hath put Enmity between the Seed of the Woman and that of the Serpent*, and the Communion in this kind, as the *Apostle* informs us, has *Light and Darkness! The Fellowship hath Righteousness and Unrighteousness! And what Concord hath CHRIST with Belial?* Promiscuous or mixed Communion is unjustifiable by the Law of *CHRIST*, which commands a *Separation*. As to the Case of *Judas*, I am rather of Opinion that he did partake of the *SUPPER*, tho' it remains a Question disputed, not determined; controverted, not confuted; the Numbers and Characters of eminent Authors asserting the Negative, being almost equal

to those who affirm his receiving. But, be that as it will, *Judas* was completely qualified for a Communicant to all outward Appearance, though otherwise a Monster of Wickedness and a Prodigy of Nature before God. He had Knowledge and seeming Holiness, and *CHRIST* acted there as the *prime Minister* of the *New Testament*, whose Example we must follow in rejecting the Ignorant and openly Wicked, and receiving to BAPTISM and COMMUNION IN THE SUPPER all Persons, and those only that are capable of making a seemingly sincere and credible Profession of the *Faith, Hope and Love* of the *Gospel*; these Institutions of our LORD not being as some have fondly imagined, properly of a converting, but of a confirming Nature.

I doubt not, but besides some lesser Errors incidental to the Press, there are many Failures in the Manner, if not in the Matter of this Performance which I recommend to the Public, tho' I may be too short sighted to find them out readily; but what Man is there who writes without them? If any critical Spy comes in search of my Failings, I desire he may be possessed of Ingenuity, and not find Faults where there are really none; a Practice too prevalent among these Gentry, who delight to prey upon such Works as they have not Skill enough to compose themselves; and supported by Pedantry, are too apt to expose their own Ignorance and Folly. I am very sensible there is a Set of Mortals, who envy the Glory of others, because they are incapable of attaining it themselves, by Performances of the like Nature; hence their Labour is often deemed useless and unnecessary; or, if the Matter therein contained appears laudable, it is commonly branded with the trite Phrase of being an *old Thing*; or, that the Author has told them no more than they knew before.

Many excellent Things, it must be confessed, may be gleaned from the Writings of the *Ancients*, which

which are altogether impossible for any one Author, howsoever comprehensive his Genius, to collect or unite. And, as I am of Opinion, and pretty sure, that a great part of our modern Treatises published by the best Authors extant, are Collections; so I am very doubtful, whether the following PSALMODY will be better esteemed, for being, as some may think, in this respect, too much out of Fashion. Nothing, however, argues greater Judgment and Prudence in a Writer than carefully to consider the Subject he is about to treat of, to weigh well the Arguments on both Sides, and to be guided by the Observations of his Predecessors, whose Experience will best inform him how to erect a Fabric that may become best useful to Posterity: Where good and bad Materials are promiscuously jumbled together, like the Ruins of an ancient Castle or Palace, it requires the Hand of a skilful Artist; to cull out such Things from the congregated Mass as are suitable for his Purpose, and even from the Rubbish of Antiquity, to raise a new Structure agreeable to the Taste of the modern Architects. Such Edifices stand as lasting Monuments of the Projector's superior Talent for Invention, and render his Name and Memory immortal. Such are there of *Inigo Jones* and *Sir Christopher Wren*: Such also are the celebrated Greek and Latin Authors, whose Works have been often imitated but never paralleled. And now, as all the subsequent *Hymns* are founded upon the *Holy Scriptures*, and the Matter therein contained, is consonant thereto and collected therefrom, I may reasonably expect they will stand impregnable against all the Artillery of malignant Censurers: And, if Death prevent not, and I should be enabled to bring to Light those other Works I proposed to print by Subscription in some several Volumes, most of them in Prose, they will, I hope, upon the same Footing, share the same Fate; especially if he that writes in Verse is but

next

next to him that writes in Prose, as was Lord Bacon's Opinion. I shall only here notice, that among these Proposals, ready to be published, there is a *Journal* from 1728 to the present Time, with an Account of the Author's Character, Letters of Commendation, literary, or religious and civil Correspondence by Missives or otherwise; his Travels and Sufferings in the Work of the Gospel at Home and Abroad, by Sea and by Land, and Perils of false Brethren; particularly his Case stated with the *national Church of SCOTLAND*, or rather the *Provincial Synod of ABERDEEN*, and *Presbytery of DEER*, by whom he was originally licensed publickly to preach the Gospel, *July 10, 1728*, and in the 28th Year of his Age, though he has been long ago satisfied that any Authority in that kind is in itself null and void, and therefore derives his Authority from another and more spiritual Fountain.

The best Divine that ever wrote can never please every Body, and it is but washing the *Ethiopian* white to attempt it, and very iniquitous when at the Expence of Truth. This or that Man, say some, is of one Opinion, and I am of another, which makes a controverted Point: The *Deist* we well know will make the *Divine Revelation* itself a controverted Point; and an *Atheist* will go still further, if there be any such speculatively subsisting: And the *Fool* daily does so, when practically and in his Heart he saith, that there is no God; and who but a Fool would say so? But there are many Points unjustly controverted; neither is it enough to say, a Man of this and the other Principle may be saved; as if an indecorous Breach was made upon the common Charity, in judging the final State of Men, while we *Christians* do only declare the true Way to Salvation published to us by the most glaring and demonstrative Evidences. And, Oh! how inconsistently do they act that profess to believe the Truth of the *Christian Revelation*, who

receive

receive it in one part and reject it in another, that separate the *Word* and the *SPIRIT* ; the *Form* and *Power* of Religion, or that which in the Method of Grace and Oeconomy of our Salvation, the *All-wise Being* has inseparably joined together, and what therefore no Man should attempt to part asunder, either with respect to Faith or Practice.

It is not to be doubted, however, that the *Unitarians*, or *Antitrituitarians* of every Denomination, the *Socinians*, *Arians*, and *Sabellians*, who have been trying the Strength of their Philosophy, in an unjust Argument, with repeated Disappointment, and having fallen from their own Stedfastness, have lost themselves in inextricable Mazes, for 1500 Years, must certainly be sensible, that the Catholic Interpretation of *Scripture*, so far as it relates to the Point in Hand, is the most easy, obvious, natural, and most agreeable to the Letter of the inspired Writers, but they retain some Scruples about *THREE* and *ONE*, knowing not how to reconcile three *Persons* that create, with *One Creator*, tho' even to this Day, they cannot fix a certain Principle of Individuation, nor demonstrate the Impossibility of what they cannot comprehend. Here lies all the Difficulty, and therefore they chuse to follow philosophical Conjectures, which they call Reason, rather than the Dictates of true and sound Reason, which will tell us, that we finite Beings, who cannot comprehend the Arcana's of an infinite Creator, ought not to be wise in our own Conceit; or beyond that which is written; nor put a violent Construction on any Passages, where there is no Necessity for it; nor to leave a safe and plain Rule, to follow our own Wandrings.

Neither can I well conceive how the *Rabbi's* among the Opponents or Objectors to the Doctrines of *Free Grace*, and the imputed Righteousness of *CHRIST*, can be blind to the Consistency of these and the other consequential Ones with
the

the Truth of God's *Word*, and likewise the *Harmony of the Confessions of the Protestant Reformed Churches*, both at Home and Abroad, and that they were the Doctrines of the *Catholic Church of Christ*, by the Testimony and general Consent of the *Fathers*. And 'tis incontestibly plain, that the contrary Doctrines were by the whole *Eastern Churches* and the *African Bishops*; and by the *Western European Churches*, judged *heretical*, apparently foreign and destructively alien to the *Catholic Sense of the Scripture Doctrine*, and as such, worthy of an *Anathema*, to be denounced against the Professors thereof, in case of Obstinacy. 'Twas by the Revelation of CHRIST's *Righteousness in the Gospel*, that his Kingdom was at first set up and established in the World: And 'twas by the Revelation of this great Truth, after it had been buried under *Antichrist's* Reign, that the LORD began to consume that *wicked One* at the *Reformation*, when the People of God tho' they were not infallible in all their Views, but had different Speculations, and Controversies of Words about that Truth, which reigned in all their Hearts, separated themselves from the religious Communion of a false Church, and returned so far as they could see, to sound Doctrine, pure Worship, and right Communion in an Ecclesiastic Way, according to the Gospel, and Apostolic Pattern. *Luther* said, "This Article reigns in my Heart, and with this the Church stands or falls." And, as he liv'd, so he died; for, his Prayer at Death runs thus, "Thee, O CHRIST! have I known, thee have I loved, thee have I taught, thee have I trusted; and now into thy Hands do I commend my Spirit," yea, even *Bellarmino* died in this by him so much impugned Faith: And indeed, without this great Truth, all other Means for promoting or defending the Kingdom of CHRIST, will be altogether ineffectual; yea, on the contrary, serve to advance the Kingdom of Satan.

According to this Time, may it be said, *What hath GOD wrought?* I would be cautious in asserting, *the former Days were better than these; for, many do not wisely enquire concerning this Postulatum. That which hath been, now is; and that which is to be, hath already come to pass.* However, there shall always be a Church, *where Violence shall never be heard; Wasting nor Destruction in all her Borders.* And, if the *Blood of the Martyrs*, hath been the *Seed of this Church*, what religious Improvement, and *Reformation of Faith and Manners*, may not be now expected, when the Lord hath wrought for us, so many and great *Salvations*, even in this our Day, as of an older Date; before the *Heathen*, and as in the Sight of *Ephraim, Benjamin, Manasseh*, and all the Tribes of *Israel: Salvation for his People, with his Anointed, giving his Judgments to the KING and his Righteousness to the KING'S SON, wounding the Head out of the House of the Wicked, by discovering the Foundation unto the Neck; Selah.*

It is true indeed, that though the Light of Nature may lead Men as far as it can in managing the Kingdoms of this World, yet the Kingdom of CHRIST is a matter of *Divine Revelation*, which *Nature's Light* discovers not, and cannot be Judge of; so that we have nothing to do with any Controversy upon this Subject but what is purely Scriptural; and the *Scripture* tells us, *CHRIST'S Kingdom is not of this World.* Our SAVIOUR has not instituted any particular *Form of Civil Government*, nor given any new Regulations with regard to *Magistracy*. It was in the *World* before his *new Testament Kingdom* was set up, and he has not appointed any Alteration in it, only we know, that it is under his Management, as all things in Heaven and Earth are for the Good of his *Church*; and in the View of this, his People may possess their Souls in Patience in all Events, and in all the *Revolutions of Kingdoms and Commonwealths*, knowing that they have received *a Kingdom that cannot*
be

be removed, and that all things are working together for their Interest.

But though CHRIST and his *Apostles* left the Matter of *Civil Government* as they found it, and although of the *first Table of the moral Law* God is Judge alone, yet it is the *Civil Magistrate's Province* to judge of what relates to the *second Table*, as appertaining to *Civil Society*. A *Christian Magistrate* there cannot be, or *public Judge* of true and false *Doctrine*, while we have the *Scriptures of Truth*, and CHRIST reigning in the midst of his Church unrivalled on the Throne of his Father *David* (removed from *Jerusalem* to the heavenly Place) in Presence of *Abraham* and *David*, and before his *Ancients gloriously*: But the *Civil Magistrate*, who is concerned in *Morality* may be a *Christian* or Professor of *Christian Religion*; and as such he may appoint his own *Chaplains* or *Ministers*; though when he establishes one Form of Religion rather than another, (with which the Royal Authority, has not in itself any essential Connexion) and that by *penal Laws* among Subjects equally loyal, without regard to their *Claim of Right*, and takes CHRIST, who never intermeddled with *Cæsar* and his Throne, to make him a *King* by Force of Arms or carnal Weapons, as human Policy or Power; it were better he never appointed any particular Form whatever, nor with *Ura* to touch the *Ark of the God of Israel*.

JESUS CHRIST is the *Antitype* of the *Prophets, Priests, and Kings* of the *Old Testament-Church* or *Kingdom of God*; and all these three Offices are only to be found in his *Person*, who is not succeeded by another, but continues ever exercising the same in the *New Testament-Church*, without the need of any coming after him to fill up his Place. All the Members of the *mystical Body* are Partakers with CHRIST, their only Head in that *SPIRIT*, wherewith he is *anointed*; and as he gave some

some Prophets; so all his Followers are, in a Sense, *Kings and Priests unto God*: But even the *Pastors* of the *Christian Church*, who are called *Shepherds* with relation to *Christ* the chief *Shepherd*, the *Antitype* of the *Kings or Shepherds* of the *Old Testament Church*, are to rule the *Church* by his *Word*, not as *Lords* over *God's Heritage*, but as *Ensamples* to the *Flock of God*, which he hath purchased with his own *Blood*; so that he alone is the proper *Shepherd*, and not these who can exercise no *Government* but his, in the *Church*, having no *Power* of their own there. How much less can any of the *Lords of the Nations* put in for any *Share* of his *Glory*, as he sits on the *Throne of David*, the *Antitype* of the *Kings*, the *Shepherds* of *God's Flock*, who sat on that *Throne*. And, it is ridiculous to imagine, that the *King* of any *Kingdom of this World*, is, in his *Government* of such a *Kingdom*, acting in the *Royal Power* of that *King*, whose *Kingdom* is not of *this World*, and whose *Kingdom* over the whole *Earth* comes by the final *Destruction* of these *Kingdoms*.

The *Old Testament Church of Israel* and the *Commonwealth* were the same, and the *Judicial Law* was the *Church's Discipline*; but that *Nation* being *unchurched* and dispersed, though still preserved a *distinct People*, to illustrate the *Truth* both of the *Old Testament* and the *New*, the *Church* and *Commonwealth* are now distinct; so that our being *Members* of any *Commonwealth* makes us not *Members* of the *Church*, nor can our mere being no *Members* of the *Church* deprive us of the *Privileges* of the *Commonwealth*, which every good *Subject* is intitled to, whether *Christian* or not; for as *Difference in Religion* doth not make void the *Magistrate's* just and lawful *Authority*, so neither does *Difference in Religion* make void the just and lawful *Privileges* of the *Subject*; neither are *false Teachers* any otherwise the *Object* of the *Magistrate's* *Resentment* but as they transgress the known *Rules* of
b
Nature,

Nature, and disturb the *civil Society*—It hath been long a prevailing Principle, that *Hereticks* are to be cut off by the *Civil Magistrate*; and *CHRIST'S* Subjects have suffered by this Principle more than any other sort of *Misery*. Our Lord foresaw this, and gives this parabolical Sentence against it; *Let both grow together until the Harvest*: The Controversies about *Church Fellowship* are out of the Question here; but, contrary to this *Counsel*, when the *Magistrate* turned *Christian*, a *Council* of the *Church* meets with him, condemns the *Arian* Heresy, and not knowing what manner of Spirit they were of, a few of the *Heretics* were banished, and others feign a Profession of the Truth: But a little after the *Magistrate* favours the *Arians*, and the *pure Professors* are condemned and persecuted much more than were the *Arians*; and after this Persecution became the darling Principle of *Popery*, (See the History of the *Waldenses* by *Morland*) and much more *Wheat* hath been routed out of the *World* by means of this, than ever was of the *Tares*. And indeed, that which hindered *Antichrist's* being revealed before the *Emperor* turned *Christian*, was, that the *Power of this World* was in the Hand of the *Heathen Magistrates*, and employed against the *Church*. 2 *Thess.* ii. 6, 7, 8.

There is now, however, very small Regard paid to the *Jure Divino* Claims of *Papists*, *Prelatists*, or *Presbyterians*; and whatever their Pretends in this kind may be, we find their *national Settlements* upon a quite different footing. There is now no Recourse had to the *national and solemn League and Covenants*. The *Reformation of Religion in Scotland* was indeed in several Periods carried on in a way of *covenanting*, wherein also *England* and *Ireland* did concur, *Anno*, 1643. And hence became established the *Westminster Confession of Faith*, and *Catechisms*, as a *Standard of Doctrine* and a *Directory* for the *publick Worship of God* and *Form of Presbyterian Church-Government*. But these soon gave

gave way to the public Resolutions. The national Covenant was at first subscribed by the King and his Household in the Year 1580. By Persons of all Ranks, 1581; again, 1596; again 1638 and 9; ratified by Act of Parliament 1640, and subscribed by King Charles II. at Spey, June 23, 1649, and at Secon, Jan. 1. 1650; as was the Solemn League and Covenant, 1643 and 4; renewed in Scotland 1648 and 9; but after the Restoration the Securities given to the Covenants were disannulled; and when the Lord in 1688, wrought for us a great Salvation from the Yoke of Tyranny and arbitrary Power, and when the Estates of the Nation were met in 1690, Presbyterian Church Government was settled according to its civil Establishment, without repealing the Act of Session of K. Charles II. relating to the Transactions twixt 1638 and 50. And, when the General Assembly met in 1690, they sat down upon the above Civil Establishment; without asserting the Divine Rights of Presbytery, or intrinsic Power of the Church; or, bearing any Testimony in an ecclesiastic Capacity: And, by the Treaty of Union, 1707, there was an incorporation with England, upon Terms opposite unto, and inconsistent with the Covenant-Union made with them; the Maintenance of the Hierarchy, and Worship in England, by the said Treaty, being a fundamental and essential Article of the Union of the two Kingdoms; whereby, the united Constitution, opposite to the Covenant-Union, is homologated and approved.

These Covenants, may have been well designed by our worthy Ancestors, and justifiable, as they were a National Bond; and Civil Association; for Suppression of Tyranny and Immorality; and for Maintenance of Liberty and Government: But, they will not bear the Test of God's Word, (the last of them especially) as Church-Covenants, bringing earthly Power into, and mixing the profane World with the visible Church in Scotland, England, and Ireland; and so far are they from being

obligatory upon Posterity; that it was unlawful to impose or receive them, and much more so, to interpose the solemn Oath of God in the Case. Those who could not take them, were thereby deprived, not only of Church-Communion, but of the Privileges due to them as Members of the Commonwealth; and upon this, in 1650 and 51, the Protesters against the public Resolutions went; and they in England, had the same in View, on the other hand, who withstood the Design of the Covenants in the Assembly of Divines, against them that pushed it forward there. In short, in these Covenants, and the State of the visible Church arising thereupon, there is nothing to be seen but a pitiful Shadow of the old earthly Church of Israel, and their covenanting with God, according to the Law given them by the Mediation of Moses, which served to resemble and adumbrate the Covenant of Works, which all Men are naturally under; and to typify the Covenant of Redemption and Grace, of which New Covenant the Apostle to the Hebrews, speaks with great Admiration; and was only for an Example and Shadow of heavenly Things, and a Wall of Partition, till the promised Seed should come; whereas now, CHRIST is for a Covenant to the People, and the only Bond of Union and Communion in the Church. CHRIST has had many Subjects in the Isles of Britain and Ireland, in different Ages, and hath many such at this Day; and our Lord is not so narrow-hearted, as some of us would have him to be, but his Heart is toward all them in these Islands, as elsewhere, that trust in his Arm, and wait for his Laws, of whatever Denomination; and perhaps to Children yet unborn, that may be in another Sort than we have yet seen of Circumstances.

But, be these Things as they may, the Scotch Presbyterian Church Government; we see, is settled upon a civil Establishment, founded upon their Claim of Right; it being pretended, as most agreeable

to the Body of that Nation, and general Voice of the People: and to suppose the Case otherwise, would be a Contradiction in Terms; as if the Legislature, upon to them a *Jure Divino* Footing, established opposite Denominations. And, as to the State of the Case here, the great *Stillingfleet*, (*Iren. Par. 2. Ch. 8.*) hath proved beyond Contradiction, that the Bulk of the ancient Bishops and Divines of the Church of England, from the first Dawning of the Reformation, almost down to *Laud*, have expressly declared against the Necessity of *Episcopal*, and maintained the Mutability of Church Government; according to the Will of the Prince, or Circumstances of the Kingdom. And, if we may believe *Burnet's Hist. Reform. Abridg. Vol. I. P. 228.* *Prelacy* was set up on a far different Footing from that of *Divine Right*; for in *K. Henry VIII* Reign, Anno 1539; "The Bishops, (saith he) took out Commissions from the King, by which they acknowledged, that all Jurisdiction, civil and ecclesiastical, flows from the King, and that they exercise it only at the King's Courtesy, and that as they had it of his Bounty, so they would be ready to deliver it up at his Pleasure; and therefore, the King did impower them, in his stead to ordain, give Institution, and do all the other Parts of the Episcopal Function." Upon which, the Historian makes this Remark, "By this they were made the King's Bishops indeed." And, in like Manner, the Episcopal Church of Scotland, while flourishing, was *Erastian* in her Principles. See Bishop *Gladston's* Letter to *K. James VIth of Scotland*, and *III of England*, of Date Aug. 31, 1612. So it was at the Restoration of King *Charles II.* And upon the Revolution in the Year 1692. See *Dr. Canary's* Address for Reception, consistent with the *Erastian* Principles, at the Head of 180 of the Episcopal Clergy, to the Scotch General Assembly.

We Britons, however, enjoy a free *Toleration* and *Indulgence*, in the undisturbed Exercise of our *holy Religion*, clogged but with *few Incumbrances*, to worship God, in the Way and Manner, we think most agreeable to his *Will*, revealed in his *written Word*, and the Practice of the *first and purest Ages* of the Church; which tho' it concerns Religion, and improperly may be called a *religious*, is yet strictly a *civil Right*; maintained by upright *Government*; as a Branch of true *Liberty*; and the common Rights of Mankind; and which never can be suppressed, but by *Tyranny*; a Case, that justifies our *Reformation from Popery*, the *Revolution*, and the *Hanoverian Succession*.

Far be it from me to join issue with those of the present Age, who profanely, or from religious Pretexes, give a Loose to the Reins of their ruling Passions; and turn their Backs upon the *Christian Ministry*, and Ordinances; neither can I condemn those *Champions* for the Cause of CHRIST, who cannot conscientiously hold Communion with the respective *Churches*, which now profess the *Christian Name*, but set up their *Standard* of a *Testimony* against them, *dissenting* from the main Body even of *Dissenters*; because they cannot find Remonstrances *within Doors*, and without a *total Separation*, as from the *World*, and *Babylon*; strong enough to remedy the present Corruptions, nor lay the Foundation for farther *Reformation*, in order to erect or prepare the Way for the *Millenial Kingdom*.

In the present degenerate State of the *Christian Religion*, it is a wonderful and happy Thing, to find any Decretals, or even a faint Emblem of the *Primitive Church*, thro' the wild Opiniatory of sixteen Disputation-Ages. Altho' the Tribes of the *Holy Catholic Church*, and Faith of CHRIST the *Saviour*, are in a great measure preserved in the Face of all Opposition, from *Tyrants*, *Heretics*, and *Schismatics* of all Sorts; yet, the particular *visible Churches*,

Churches, so far as they can be seen, by the clear Eye of that *Charity*, which thinketh no Evil, nor calleth Light, Darkness; nor Darkness, Light: if sincerely, yet unwarrantably, seem so dogmatically attached to their distinguishing, traditional *Charactertistics* of *human Invention*; that they think it a Blot upon their Reputation, to give Ear to a Work of *Reformation*, agreeable to the uniting Word of *CHRIST*, and his *Apostles*, farther than doctrinally to declaim against the Breach of the *Second Table of the Law*; as if they contended for *Infallibility*, with his *Holiness* the *Pope*, *Archbishop of Rome*; and *Primate of all the Nations*, that have received the *Mark of the Beast*; in their *Foreheads* or *Hands*; tho' yet they can bear but his *Image*. By their unaccountable Proceedings, they reflect great Dishonour upon *CHRIST*, who was abundantly careful; immoveably to fix the least Pin of the *Christian Tabernacle*; and as if they had never heard of, or regarded the Case of *Nadab and Abihu*; the *Jewish Altars of Brick*; the Fate of the *Image of Iron and Clay*; and Doom of the great *Whore*, sitting upon many *Waters*, committing *Fornication* with the *Kings of the Earth*, and getting daily drunk with the *Blood of the Saints*, the *Mother of all the Harlots*, that are sprung of her, and have departed from her, as being so grossly corrupted; or, as if it were a less dangerous Crime, to reject the *Authority of CHRIST*, or alter his *Institutions*, than to alter those of *Moses*, in observing the *Rituals of the Law*: Or, as if even the History of our first *Parents* transgressing the positive Command, not to eat of the *Tree of Knowledge of Good and Evil*, was a mere Fable. Yea, many at this Day, are ignorantly, if not impiously saying, with the learned *Dodwell*, *Parcen*, Sect. 14, P. 57. "That it is not needful, that the *Form of Government*, to be now observed, should have been delivered in the *Canonical Scriptures*; that there is no Place of them, which openly professes that; that there is none of the

"sacred

" *sacred Writings* treat of *Church Government* of
 " Design. Nay, that the *HOLY GHOST* has ne-
 " ver described any one Form of Government,
 " that was to take Place every where, and at all
 " Times." And yet, let what the same Author subjoins,
 P. 28, be attended to, " The Apostles themselves
 " (saith he) do not seem to have known any
 " Thing concerning the Government of the Church,
 " till their Separation from the Synagogues; they
 " were by Birth Jews, and zealous of the Law,
 " and Customs of their Fathers; and, if our Lord
 " before that, had revealed any Thing to them,
 " which looked that Way, that is, to a Change
 " of Government; they had been in Hazard of
 " revolting from, instead of obeying him: And
 " therefore, our Lord dealt cautiously with them;
 " and would not put new Wine into old Bottles;
 " nor while their Minds were yet alienated, bear
 " in new Revelations upon them, concerning
 " Facts from which they would have had an
 " Aversion." But what follows from this Thought
 of *Dodwell's*? What if the *Disciples* themselves did
 not at first think of any other *Church Government*,
 than what then obtained among the *Jews*; and
 CHRIST did not find them ripe for receiving the
 full Intimations thereof? What if he thought pro-
 per to give them general Rules to be observed by
 them afterwards; and whereof, when to be put in
 Practice, they would easily conceive the Meaning,
 after their Understandings were opened, and
 Things brought to their Remembrance, by the
 HOLY GHOST; which was to be communicated
 to them? The *Apostolic Practice* in this Matter, is
 our *Patern*; and what that was, is to be read in
 the *Scriptures* of the *New Testament*; where the
 Form of *Church Government* is immutably fixed;
 tho' a Set of Men may not possibly see it; who
 are biassed, or blinded with the Principles and
 Prejudices of Education and Interest; or, our most
 modern

modern Divines, who, tho' in many Respects valuable; yet, by one Reason or another, have given such Entertainment to *Latitudinarian* Principles, as to deny, and propogate the Tenet, that any one particular *Form of Church Government*, is of Divine Institution more than another, so far as we can see; and, under a Pretence of *Catholic Love*, and extraordinary outward Charity, to lay a Scheme for uniting Parties of all Denominations, in Church Communion; in a Way, destructive of any Testimony, for the declarative Glory of the great *Legislator* of the *Christian Church*; Of the which, so far as my Memory serves me, the great Mr. *Glas* of *Scotland*, says, in his printed *Remarks on a Sermon* he heard preached by the Rev. Mr. *Whitfield*, that, "Of a Snake in this *Grass*, we may, as of other Things also be afraid."

These, and the like Considerations, might very readily have given Rise to the Account given the Public, of the late Judge *Barnet*; his inserting the following Paragraph in his *last Will*; "I think it proper, says he, in this solemn Act to declare, that as I have lived, so I trust, I shall die, in the true Faith of CHRIST; as taught in the *Scriptures*, but not as taught or practised, in any one visible Church I know of." But however this be, it clearly relates to the *National Churches*; among whom, those of *Rome* and *England*, are in the same Paragraph specified; upon which, I shall not here make any farther Remarks or Strictures, than to observe, that this Scruple does not touch upon, or affect the *fundamental Error*, or that of the *first Concoction*, relating to the *Essence*, the *Being*, the *Frame* and *Constitution* of a *Christian Church*, as already described; and every one that reads the *New Testament*, must see, that a true Gospel, a particular instituted Church, is neither more nor less, than a Company of People, or Society of Persons, more than two or three; there being supposed an Offender, and the Offended, one or two with the Offended,

to

to obtain private Satisfaction from the Offending Brother, and a Church to complain to, as the last Result; with their proper Officers, the eminent two or three, agreeable to the Plan, Matth. 18. met together in one Place, called by the Word of the Gospel, to the Obedience of the Faith in CHRIST, and joint Performance of God's Worship, in the same individual Ordinances, according to the Institution of CHRIST: Such a Society was the persecuted Church at Jerusalem, the Church of Antioch, which assembled together in one Place; as also, the Church at Samaria; at Ephesus; at Corinth; as were all these mentioned by Paul, and called the Churches of the Gentiles; the Churches of CHRIST. Hence, we have many Churches mentioned to be in one Country, as in Judea, in Asia, in Macedonia, in Galatia; the seven Churches in Asia, and all the New Testament Churches, established by the Apostles, of whom so settled, they could say, *We are lively Stones, built up a spiritual House, acceptable to God, by Jesus CHRIST*: And now, we must indeed wink hard, that see not the Difference, betwixt the true Christian and Apostolical; Diocesan, and National, Parochial Churches. The Office-Bearers of the Christian Church, are never in the New Testament called the Church, without the Disciples; but the Disciples met together are called a Church without their Officers; and when organized, they are then called the Church, like that at Philippi, with its Bishops and Deacons. Yea, some learned Romanists defend that old Definition of the Church, that it is *Cetus Fidelium, The Company of the Faithful*, and will not admit Bishops or Pastors into the Description of a Church; and their famous Canonists affirm, tho' otherwise addicted to Ceremonies, that the Pope with these Words only, *Be thou a Priest*, may ordain: Neither did the Reformers mean any Thing by the Church, but the Catholic Church invisible, and a single Congregation.

The

The *Disciples* should be joined together in the *Churches*, renouncing *Tradition*, and *human Authority*, and professing the *Word of God*, as the *only Rule*, and *Standard of Faith and Practice*; into the which they are to enquire, and be reformed in all Things, according to it: 'Tis indeed, impossible precisely to enumerate the *Tenets*, that may, or may not be tolerated among the *Disciples*, in Point of Lawfulness or Expediency; and, tho' it should be attempted, as it hath been by fallible Men, without Addition or Substraction, to fix the *Essentials of Christian Religion*; the Issue must be, a fixed *Standard of Faith*, in Place of, or beside the *Scriptures*, which no Man has a Right to impose; tho' it is useful, and the Duty of the Churches to publish their Faith in some Shape or other, to the World. But, when any *Tenet* casts up, then they are to judge of it by the *only fixed Standard of Faith, the Scriptures*; and that, both as to the Truth of it; and as to its being *One of these Things*, wherein we are called to *forbear one another*. It is manifest, *CHRIST* would have his *Disciples* united by the *Word of Faith*, which the *Apostles* preached in his Name to the World, and which is now written to us, in the *New Testament*, John xvii. Ver. 14, 20, 21. And we may be sure, that every *Doctrine*, which is not contained in the *Scriptures*, belongs not to the Faith, nor to the Union, or Communion of *CHRIST's Disciples*; and, if any such *Doctrine* be made a *Term of Communion*, it will serve no other Purpose, but to divide them, and lead them off from Union, and Communion in the Faith; as will the making the Neglect of any Thing contained in that Word, a *Term of Communion*; and, when the *Liberty* of inquiring into that *Word*, and reforming ourselves according to it in all Respects; is taken away in any Instance, there is *Church Tyranny*; and *Separation unto the Loss of our God*, is against this, the last Remedy. The Form of Religion may be without the Power,
but

but the Power of it cannot be without the Form.

The *Doctrine*, however, of the *Protestant Churches*, abstracted from *Ceremonies of human Invention*; is agreeable to the *Scriptures*; being in the *Spirit* of what I take to be the *Calvinist Scheme*, (however inconsistent any of their Number may act) respecting, as already observed, *God's Grace*, and the *Justification of a Sinner by the Faith of CHRIST, THE LORD OUR RIGHTEOUSNESS*, as it is revealed in the *Gospel*, in opposition to the *Arminian*, and even *Baxterian Scheme*, on the one Hand, (the last of which, quickly spread among the *Presbyterians* in *England*, and gradually in *Scotland*, after the *Revolution*) and likewise, that which is here called the *Arminian*, and the *Marrow-Scheme* on the other Hand, as they call it in *North-Britain*.

The *Worship* also of the *Protestant Churches*, when stript of human Rites, is, like their *Doctrine*, substantially consonant to the *Scriptures*. It would seem from the two *Evangelists* differently recording it, that the *Lord's Prayer* was delivered both as a *Pattern* and *Form*; and it was very early used in the public Assemblies of *Christians*, in the *Eucharistical Office*; and yet *Grotius* observes, that we don't read, that the *Apostles* used it as a *Form*. But, as to stated *Forms of Prayer*, or *Liturgies*, it is clear, they ought not to be imposed (neither should *Hymns of human Composition*) as they cannot be made out from *Scripture*, nor from the *first three Centuries*; nor can it be shewn, that, during that Period, there were in any one Church, *prescribed Forms* used, even at the Administration of the *LORD'S SUPPER* (besides shewing the *Forms* themselves) tho' the most solemn of all the *Christian Administrations*. And, the yet Continuation of the *English Liturgy* expresses a greater Regard to the *Papists*, than the *Reformed Interest*, as it is not likely, now after more than 150 Years Experience, to gain the *Papists*; but gives great Offence to the

Pro-

P R E F A C E. xxxvii

Protestant Dissenters; as that *Liturgy* offended yet more, composed by a *Foreigner*, (*A. B. Laud*) the Father of it, with the Consent of some others, no better than himself; and imposed upon the *Scots* by *K. Charles I.* without Law, and by the arbitrary Will of that Prince, *Anno 1637*: And that *Common Prayer*, proved indeed the *Common Fire* of both *Nations*. “We shall find them (the “*Bishops*) saith the excellent Lord *Falkland*, to “have kindled and blown the common Fire of “both *Nations*; and to have both sent and main- “tained that *Book*; of which, the *Author*, no “Doubt, hath long since wished with *Nero*, *Uti- “nam nescissem Literas; I wish I had not known “Letters*; and of which, more than one *Kingdom* “hath Cause to say, that when he wrote *that*, he “had rather burned a *Library*, tho’ of the Value “of *Ptolomy’s*.” See also, *Burnet’s Memoirs of the House of Hamilton*, P. 33.

But supposing all Things right, relating to the *Doctrine* and *Worship* of the *Protestant Churches*, and granted so to be; and altho’ I agree with *Dr. Sherlock* (as above quoted) “That is not a “safe Communion, where there is not a Succes- “sion of *Apostolical Doctrine*; and that a true Faith “in *CHRIST*; with a true *Gospel Conversation*, will “save Men:” Yet still, that the *visible Members* of the *holy Catholic Church*, and *Mystic Body* of *CHRIST*, may not remain, as in the *World*, and *Babylon*; the Question subsists, concerning the Foundation of *Church Government* and *Discipline*. And, to come at the right Constitution of *Gospel Churches*, the *Order*, *Ministry*, and *Ordinances* thereof; we are not to raise *Moses* up out of his Grave, to follow the Patern of that *Tabernacle*; but we must search into the *New Testament*, that we may thence be informed, what *CHRIST* and his *Apostles* practised and taught in this Matter, who formed the *Christian Church* upon the *Syna-*
c
gogue

gogue Model (as *Stillingsfleet* hath learnedly and irrefragably proved, *Iren.* Part 2. Chap. 6. See also, *Bilfon's* perpetual Government of CHRIST's Church, P. 12.) and settled an holy Order among the Churches they gathered; Ministry and Ordinances, other than which, testified of in the *New Testament* to have been settled and appointed by them, we are not concerned in, as any Way relating to the *Gospel* of JESUS CHRIST.

This is the Question to be determined, that it may be put out of Question. And indeed, as we *Protestants*, have made an open and total *Separation* from those of the *Roman* Combination, in Point of *Communion*; we have thereby declared to all the World, that the *Society*, whose *Communion* as unlawful, we have utterly forsaken, is not the true Church; were they not otherwise in their Faith and Worship (as noticed in the above cited Paragraph, ascribed to Judge *Burnet*) so fully stuffed with the *Inventions of Men*, as to have destroyed all that is lovely in the *Christian* Religion: We have thereby protested, that the *Ministry*, *Order*, and *Discipline* of that Church, is not the true Order, or Ministry of the Church of CHRIST: forasmuch, as a total Separation from *Gospel Churches* rightly constituted, according to the *Institutions of the Apostles*, in their Order and Ministry, and continuing such tho' sick and diseased, is not warrantable by *Scripture*, nor Reason.

For Prolixity of prefacing to poetical Works, I might cite *Dryden* and *Pope*, whose Works are immortal; but by this Time, however, I have expatiated beyond my original Design; and interspersed a Variety of miscellaneous Reflexions, relating both to the Subject and Mode, or, to set forth the Nature of the EUCHARISTICAL OFFICE, and the CHURCHES to whom it was delivered; recommending a humble and sincere Obedience, to the pure and uncorrupted Institutions of CHRIST; thereby

thereby to secure to ourselves the brilliant and glorious Character, of unprejudiced Enquirers after, and sincere Lovers of the Truth, faithful Stewards of CHRIST; and farther *Reformers* of his holy Religion, in ourselves and others, every one in his Station, and within the critical Bounds, from the Errors and Corruptions of the *Antichristian Church of Rome*: And this I have done, as a *Divine* publishing the Gospel of CHRIST; not as a *Lay-Clergyman*, publishing the Laws of the *civil Legislature*, the Distinction of whose *Rights*, into *real* and *pretended*, *Divine* and *Legal*, I am not here concerned to enquire after, any farther than as above narrated; neither have I wrote this, as a Man who hath not seen the *Inside of Parties*, nor had Opportunities of examining their *real* and *pretended Principles*; or, who, by somewhat in Hand or Hope from one or another, or one more than another of them, may not even generally so well perceive, that *Ceremonies* of human Invention, have given Rise to all that Blood which was ever shed in *Christendom*, by the Authority of the *Kings of the Earth*; who, under Pretence of helping the *WOMAN*, have given their Power to the *BEAST*; tho' yet, however they may have designed, eventually and in Effect, under the Direction of CHRIST, who is *Head over all Things, to that mystical Body, the Church, his Spouse; the Earth*, hath happily helped that in herself helpless *WOMAN*.

In the Nature of the Thing, there can be no Government in a Nation of this World, without *passive Obedience* to the Power that is, whatever that Power be. *Non-resistance* to the Powers that be in any Shape, is expressly required of *Christians*, and the first *Christians* practised it; as we see in the *New Testament*; and after that, in the Writings of *Tertullian*, and *Cyprian*. And there is a Difference; betwixt the *Defence of Liberty of Conscience*, the *common Right of Mankind*; and the *Defence of a*

particular Religion. There is a Difference betwixt my defending a *Jew*, or *Heathen*, from *Violence* offered to his *Conscience*, by my *Brother-Christian*; and my joining with *Christians* to propagate, or defend *Christianity* by the *Sword* against all other *Religions*, and so to cut off all the *Adversaries* of that *Religion*. 'Tis apparently the *Interest* and *Inclination* of the *Papists* to support a *Pretender* to his *Majesty's* *Crown*; and if the *Roman Catholics* in *Great Britain* (as they chuse rather to be called; but by an *Impropriety* of *Terms*, because *Rome* restricts the *Catholicism*) meet with any *Discouragement* more than others; it is not because of their nonsensical, idolatrous, and blasphemous *Doctrines* and *Worship*; or, as a *Set* in *Religion*; but as a *Faction* in the *State*; who maintain *Opinions* destructive of the *Peace* of *civil Society*, and of the *Government* under which they reside.

But the *Question* in *England* about *Non-resistance*, was quite on another *Footing*; they who stood for *Non-resistance* to the *King*, did not insist on strict *Obedience* in all *Cases*, to the *Gospel-Law*, concerning not *resisting Evil*, as did the *first Christians*. Their *Debate* should have been whether the *King*, or the *three Estates*, be the *Power* that is in *England*? Or, whether *England* should be governed by *absolute* or *limited Kings*? A *Question* with which *Christianity* has nothing to do; for, whatever be the *Power* that is in the *Nation* where we live; *Monarchy*, *Democracy*, *Aristocracy*, or mixt; the *Christian Law* requires *Christians* not to resist it; and, the *holy Nation* of *JESUS CHRIST*, or his *Subjects*, should shine as *Lights* in the *World*, in their *Conformity* to their common *Head*, in not *resisting Evil*; and when they suffer private or public *Injuries*, in *forgiving*, and preparing for future *Injuries*.

What, the *Subjects*, having *Power*, may and ought to do, with respect to *tyrannical Magistrates*, and *Government*; cross the *Ends* and *Constitution* of

of the *civil Society*, is a Question, that belongs not to *CHRIST's Subjects*, as such; or to his *Kingdom*, which is quite different from the *Kingdoms of this World*. These, and such like Things, are of a *civil Nature*, and have no Manner of Relation to the Constitution of a *Christian Church*, nor to the public *Worship* and Service of *God* in *religious Assemblies*; and to sustain here any Dispute concerning them, would be but trifling and unprofitable.

Only, whatever our *Saviour* hath commanded, with respect to Relations in the World, is undoubtedly to be obeyed; and we ought never upon any Account, to renounce these relational Duties incumbent upon us, as *Magistrates* or *Subjects*, in the *Kingdoms* and *Commonwealths*, where we live: *Christianity* indeed, was not then, as now, a *National Religion*; but the Question is, *Quo Jure*, did it become the Religion of a Kingdom of this World? 'Tis clear, that the Purity of the *visible Churches*, and their due Distinction from the World, makes more for the Honour of *CHRIST*, than, that Kind of outward *Christianization*, or *Reformation* of many *Kingdoms* and *Commonwealths*.

In respect to *Christian Liberty*, as other Views; tho', as *Churches*, we cannot have any such Thing; yet, as *good Subjects*, and good Members of the *civil Society*; we have had *nursing Fathers* and *Mother*s, who have brought the Glory and Honour of the Nations, and their Glory and Honour into the *New Jerusalem*. In this Sense peculiarly, we have had the Protection of a gracious King and Government, one after another, for many Years; whose present illustrious House, may every one who fears the Lord, earnestly wish and pray, for ever to sway the Sceptre of these Realms; in the Protestant (which is but another Word for *Christian*) Succession, to stand betwixt our *civil* and *religious Rights*, and the whole Conclave of *Rome* and *Hell*, as God's Vice-

gerent, and our *only rightful King and Governor*, long and steadily hath protected us in our undoubted Rights and Liberties, from these Blood-thirsty Murderers, of the Souls and Bodies of the Saints, their Estates and Reputation.

And, that these Words may not seem too harsh, let me, as my Readers Remembrancer, subjoin, that the *Romans* have not only murdered the *Members*, but the *Head* of the *Christian Church*, the *Saviour* of the World, and *Lord* of Glory; for, there our *Lord* was crucified; even at *Rome*, or myltical *Babylon*, when delivered up to these *Gentiles*, to *Pontius Pilate*, and the *Roman Soldiers*, by the Authority, and in the Cause of *Rome*, that would have no *King* but *Cæsar*; by the *Jews*; from whom the Sceptre had fully departed, long before that Time; so that they had neither *King*, nor *Sanhedrim* of their own, at the Time when *Shiloh* came: they had only an ecclesiastic Court; without any legislative or coercive Power, to decide criminal Matters; the *Sanhedrim* cloathed with a nemothe-tical Power, having been destroyed by *Herod*, in the Beginning of his Reign, before he killed the Babes of *Betlehem*, that they might not oppose him in that bloody Design, and that he might be the better settled in his Kingdom; accordingly the *holy One*, and *Son of the Blessed*, being twice examined by the *ecclesiastical Judicature*, of which, the *Higb Priest Caiaphas* was Preses, he was then tried by the *Civil Court*; next, he is sent to *Herod*, to be tried at a Council of War, before the military Court; and finally, he is remitted by *Herod* to *Pilate*, from the military, to the civil Court; and by the Power and Tyranny of *Rome*, the *Roman Governor*, *Pontius Pilate*, brought him to the Cross: and thus *Rev. xi. 8.* where Mention is made of the Witnesses prophesying, and being martyred; 'tis said, *their dead Bodies shall lie in the Streets of the great City, which spiritually is called SODOM,*

SODOM, and EGYPT, where also our LORD was crucified: and tho' there is a Distinction of the State and Government of Rome, from Imperial to Pontifical, the Beast and false Prophet; yet, Rome Papal or Christian, hath ever rivalled Rome Heathen in all Blindness, Wickedness, Cruelty, Unclean-ness, and every Manner of Abomination; and, as to her Fate, compare Balaam's Prophecy, Numb. xxiv. 24. with Rev. xix. 20. the first, and last Times, Rome is pointed at in the sacred Records. 'Tis recorded by the Roman Historians themselves, that the proper Name of Rome was a great Secret; that very few knew it, and that 'twas not to be uttered; and Pliny makes Mention of a Man, that was put to Death for calling Rome by its secret proper Name. The same Historians tell us, that, whereas it was commonly known, under what tutelar GOD or DEITY, other Cities were; some under Mars, some under Jupiter, some under Hercules; 'twas utterly unknown, who was the tutelar GOD of Rome. The Apocalyptic John, doth not mention Rome by Name, but gives it its very proper and significant Name, one Time calling it Babylon, at another Time Sodom, and Egypt; and resolveth the Scruple, by telling us, who is the Patron and Deity of that City, and under whose Tutelage and Guardianship it is, viz. that of the Dragon, the Old Serpent; the Devil, who gives them his Seat, and Power, and great Authority; that City of seven Mountains, agreeable to the Character of her own Poets and Historians; against which 'tis recorded of Hannibal, that being but a Youth, he made an Oath before the Altar, to maintain a perpetual Enmity. But to pass this. Whatever may remain yet to be done; every Thing of a civil Nature, offensive, has been removed, or altered, so far as the Times will permit; and what a Pity is it, that any Thing should be in the Way, to defeat the Endeavours of those who truly mean the

the public Good, and would pursue it stedfastly. How should our Love and Obedience to the present Government be confirmed; and how chearfully ought we to *render unto CÆSAR, the Things that are CÆSAR'S; as unto God, the Things that are his;* in the civil and political Order, *submitting ourselves to the Powers that be, not simply for Wrath, but for Conscience sake:* And, let us never refuse the Waters of *Siloah*, that glide so finely; nor like the rebellious *Israelites* rejoice, as in *Rezin*, and *Ramaliab's* Son, to bring us back to that *House of Bondage*, whence we came out; (tho' yet strictly speaking, the *Roman Church* separated from us, who kept the Faith; not we from them.) But, if all People will walk, every one in the Name of his God; let us who profess to be carrying on a Work of Reformation, walk in the Name of the LORD our God, not consenting to the Council or Deed of them, or joining in Affinity with the People of these Abominations, in putting up the Religion of the Nations round us. The Doctrines of Devils and Works of Darknes, with the Instruments of Cruelty, are in the Habitations of Antichrist! O my Soul! Come not thou into their Secrets; unto their Assemblies, mine Honour, be not thou united. Ye are my Witnesses, saith the Lord, and my Servant, whom I have chosen, that ye may know and believe me; this People have I formed for myself, they shall shew forth my Praise.

May the Lord continue to revive the glorious Tracks of the Gospel of his SON, as a farther Foundation for building the Walls, and raising the Superstructure of the heavenly Kingdom of CHRIST, distinct from the National Christianity of all Sorts, not by human Power or Might; but by the SPIRIT of the LORD OF HOSTS; that the Congregations, or Churches of CHRIST, may yet farther appear in their primitive Lustre; fair as the Morning, clear as the Sun, beautiful as *Tirza*, comely as *Jerusalem*, and terrible as an Army with Banners; each of them
with

with their respective *Deacons*, to take Care of the *Poor*, by receiving and distributing the stated and *weekly* Collections, as other occasional Contributions, (with whom we may reckon the *Deaconesses*, or *Widow*, ministring to the *Sick*) and their *Bishops*, *Presbyters*, or *Elders*, (for, these are *Synonymous* Terms; or, to speak in *Stillingfleet's* ingenuous Words on that Head, *Iren. P. 276.* "As to the
 " Matter itself, saith he, I believe, upon the strict-
 " est Enquiry, *Medina's* Judgment will prove true,
 " that *Jerom*, *Austin*, *Ambrose*, *Sedulius*, *Primasius*,
 " *Chrysostom*, *Theodoret*, *Theophylact*, were all of
 " *Aerius's* Judgment, as to the Identity of both
 " Name, and Order of *Bishops* and *Presbyters*, in
 " the *primitive Church*") according to the Gift received, *teaching and feeding the Flock of God*, as being their proper *Pastors* and *Teachers*, chosen and maintained by themselves; and ruling them in the *Lord*, by a *Discipline* not exceeding the Bounds of the *worshipping Congregation*, (the *Discipline* and *Worship* being of equal Extent) nor exercised by the Agreement of the *Elders*, or *Presbytery* there, any otherways than by the Consent of the *whole Church*, (as in *Acts xv. 22.*) which, as to its *Discipline*, is not subjected to any Jurisdiction under *Heaven*; the *Brethren* *confessing their Faults* to, and *exhorting one another daily*; and (as *Peace* and *Truth* are delightfully mingled together) *forbearing one another in Love*, *keeping the Unity of the Spirit in the Bond of Peace*, *striving together for the Faith of the Gospel*, and *standing fast in one Spirit with one Mind, as a Body of Christ*; whose Unity is remarkable in the *LORD'S SUPPER*; *watching diligently, one over another, lest any fail of the Grace of God*, and *saying to Archippus, take heed to thy Ministry*: That the *Lord* may not be provoked, even in *temporal*, and as to the *external Symbols of his Presence*, as now *spiritual Respects*, to *cover the Daughter of ZION with a Cloud in his Anger*, and not to remem-

remember his Footstool in that Day; as when he permitted and raised up the Dioclesian Persecution, against the Christians of that Age; of which, Eusebius in his Ecclesiastical History, makes a tragical Complaint; blaming the Wickedness of professing Christians in general, and Churchmen in particular, even in that primitive Æra.

Above all, let the Reformation begin at the House of God, and be exemplary in those who serve at the Altar: Ministers of JESUS CHRIST, Priests of the living God, 'tis yours, to stand between the Porch and the Altar, and to pray him to spare his People, and not give his Heritage to Reproach. And you, O Christian People, Men and Women, Fathers and Children, Masters and Servants, High and Low, Rich and Poor, Old and Young; all of you with one Heart and one Voice, join with your Pastors in this great and important Duty, (both Clergy and Laity, as the Distinction was broached in the 2d Century) To Prayer, MY BRETHREN, to Prayer we must have constant Recourse, and with our Mirth, we must mix Trembling: And here, let me tell a Story, I lately heard from a very ingenious Man, a Dissenting Preacher here in Town, of that eminent Divine Dr. Owen, (whose Memory and Praise is in the Churches;) which is, that a vacant Congregation in the Country of England, having writ to that great Man to send them a Minister, who was neither Presbyterian nor Independent, (meaning, it seems, that the one Denomination was defective in its Order; and the other, upon the Excess; adding to, or taking away from the Word of God,) the Dr. replied, 'that he knew not where to find the Man, unless he went himself.' Popery and Prelacy, were here out of Question. But, had there been then as now, such Churches and Ministers; that People, I suppose, might have been supplied with a Man to their Mind from North Britain; where each Independent Congregation, and its

P R E F A C E. xlvii

its *Presbytery*, harmonize, since about the Year 1730, when the Rev. Mr. *J. Glas*, like a Gentleman, Scholar, and Christian, and with a Solidity of Argument, that perhaps has no Superior, published with some Success, ‘ the LORD’s Call, as to his People, Members and Ministers of the Catholic Church, in that *Dwelling-place of Babylon*, to separate themselves from the *National Church of Scotland*, to the Law of their GOD, and return to the Congregations of the Saints. And if a Testimony might be admitted from the Lesser to the Greater, in his Inquiries of *Church Government*; as most other controverted Points of Religion, that noted *Reformer of the Reformed*, appears to have been so luckily directed, as to hit the Nail on the Head, which stands fixed in the sure Place, by the Master of Assemblies. And, what a Pity it is, and Evidence of human Imperfection, as of being of like Passions, and yet remaining Prejudices with others, that so great a Man, after so much Knowledge of the BAPTISMS of CHRIST’S SPIRIT, and Sufferings, should even until now, inconsistent with his other known Principles, be left in the dark, *Imperfect*, and *Unenlightened* in the *Scripture-Doctrine*, even of WATER-BAPTISM! On *Communion* Occasions, particularly; an old Comrade of mine, a worthy *Preacher* at *Cambridge*, said to me; “ I have heard Mr. *Glas*, haranguing from the “ *Pulpit*, like *Cicero*, or *Seneca*; and the Tears I “ have seen at the same Time running down his “ Cheeks: the People also in a Flood of Tears. “ Such Days (added he) of THE SON OF MAN, I “ never saw before, nor ever expect to see again.” And, an eminent *Clergyman*, and my well beloved Friend, of the present, by Law, established *Church of Scotland*, speaking of the same Gentleman, said also to me, “ Rather than with my Brethren to “ have been concerned in the Persecution of that “ good Man, I would have chosen for my Punish-
ment,

"ment, to walk round the *Island of Great-Britain*, bare-footed, and bare-legged." But, in Defence of *Christian Liberty*, and by opposing the *National and Solemn League and Covenants*, the *Martyr* suffered, for adhering to the *New Covenant of Mercy and Grace*. And, as Mr. Glas suffered from the *high Church Party*, then prevailing in the *Gen. Ass. and Commission of the Scotch Kirk*; and as that Party, now called *Seceders*, were in a few Years after deposed, and deprived of their Livings, by the *low Church, or Court Party*, in the first Instance militant, when their Turn, they got the upper Hand, and became Triumphant, their Sentence against him at the same Time reversed, and that worthy *Patriot of Christian Liberty* favoured, had his Conscience allowed him to accept accordingly: I cannot but adapt here, what Bishop *Burnet* says of the Persecution of the *Baptists* after the *Reformation*. "This (says he) casts a great Blessing on the *Reformers*, as 'twas said, they only condemned Cruelty, when 'twas exercised on themselves, but were ready to practice it when they had Power! The *Papists* (he adds) made great Use of this afterwards, in *Q. Mary's* Time; and what *Cranmer* and *Ridley* then suffered, was thought a just Retaliation from that wise *Providence* that dispenses all Things justly to all Men."

There was great Care taken of the *Churches*, in the first Formation of them by the *Apostles, Prophets, and Evangelists*; in whose Place, as to all that is beyond the Business of *Pastors and Teachers*, the *Churches* now have the *Scriptures of the New Testament*, unto which, no *Apostle, or Prophet*, were he now on the Earth, could add any Thing, not so much as an *infallible Explication*, (which would be a *new Revelation*) under the Penalty of the adding to him of the *Plagues written in that Book*. And indeed, the *Fathers* spake according to the *New Testa-*

Testament, as well as the *Old*, in speaking of *one Church*, and *one Altar*; and, if they had held by their first Notion of *one Church*, and *one Altar*, there had never been a *Diocesan Bishop* in the World. But the forsaking of *that*, and keeping by the Notion of *one Bishop*, and *one Church*, was the true Cause of all the Mischief that followed; for out of this, came one *Catholic visible Church*, with *one Bishop*, or *one Council*, with as many *Altars*, as *Parishes*; a *Monster* of a *Church*, the like unto which there is nothing, either in the *Old Testament*, or in the *New*; or, among the *first Fathers*; tho' that *Mystery of Iniquity* was then working, first, in the Affair of *one Bishop*, and *one Church*; and next in the Business of *Synods* and *Councils*, which, in their very first Appearance, divided the Churches (as in the *Decisions* about *Easter*) but the Spirit of *Antichrist* being too much confined to the Congregations; served to join together, that horrible *Catholic visible Body*, the *Man of Sin*; of which, too many Images to this Day remain among *Protestants*; and even among *Protestant Dissenters*.

Men, Brethren, and Fathers, have you answered the Call of God, in coming out of *Babylon*; by a total Renunciation of the *Inventions* of *Men*, and every Thing contrary to the *Doctrine*, and *Order* of the *Gospel*? Or, have ye changed the *Name*, more than the *Thing*; and your *ambulatory Forms*, rather than what *materially* relates to the *Gospel Church*, or *Kingdom of Heaven*? Methinks, you are ready to answer with *Saul*, *I have performed all the Commandments of God*: But, I say unto you in the Words of *Samuel*, *What means the Bleating of the Sheep, and Lowing of the Oxen, which I hear? What is this?* Say they, *the People took some of the Things, which should have been destroyed, to sacrifice unto the LORD*. But, consider, *Obedience* is better than *Sacrifice*; the Name of *Amalek* should have been rooted out from under Heaven; and *Saul* like, you
d should

should not have spared *Agag*. In many Respects, ye have done well; but, who hath bewitched you (shall I say) foolish and unwise; that, *having begun in the Spirit, ye should think to be made perfect in the Flesh!* And, are you, *Reformed Protestant Ministers*, calling upon every one, to *come out of Babylon*, and will notwithstanding, persecute and reproach all and every one of them, the *Weakest* especially in the Rear of the noble Army, who, because they have escaped thence, do therefore reject all *Papists* Abominations whatever, as unfit and unsuitable Materials, for erecting a *Gospel-Church Order*? 'Tis surprizing you should do so, if it be considered, that they are peculiarly these following, wherever they are to be found: First, when the Frame and Constitution of a *Church*, is founded and limited, according to the Limits of that *Nation* it is called by, 2. A *National Clergy*, established, ordained, and maintained by the Laws of Men; and qualified chiefly by *human Learning*, for that Way of Living they plead, or Right they claim to a public Maintenance; in those *Schools or Universities*, that are found necessary in *Christian* as other *Nations*, to enable the Youth the better to serve their Country; whereas, the *Christian* Professor, is made a Minister of the Gospel of CHRIST; by the *Christian Law*, and acceptable to the *Brethren*, by the *Gifts of the HOLY GHOST*; agreeable to the Character, 1 Tim. iii. and Titus i. And, whether more or less versant in what we call the *Liberal Arts*; is by these *Gifts only*, made an able Minister of the New Testament; and thereby only, they were originally distinguished from others in the *Christian Church*; within the Bounds of which, their Members were trained for the Ministry, (like the *Catechumens* for *Baptism*) of whom there were good Hopes, thro' Grace, that in due Time, they might be useful in the Work of the *Gospel*: And, if not intentionally, yet eventually, and in Effect, the

P R E F A C E. xxxix

the first enlarged Christian School at *Alexandria*, produced *Arianism*. 3. An ecclesiastic, authoritative Jurisdiction over the Consciences of Men, by determining in a *Conclave, Convocation, Council, or Gen. Ass. of Clergymen*, met together upon Matters of *Faith and Worship*, commanding all Men, under their *National Jurisdiction*, (without asking their Consents, or Assents, as to the Matters they are required to believe in) to yield and submit to their Determinations, under the Pain of *Excommunication*, or being accursed, or branded as *Heretics*, and proceeding against them accordingly. 4. Where it is asserted as a Principle, that it belongs to the *Civil Magistrate*, by Virtue of his Office, to make Use of his *Authority*, to maintain the *Discipline of the Church*, and punish them *civilly*, that will not obey the Censures of the same; and so strengthen their Proceedings, that such whom by *Reason* they cannot persuade, nor by *Argument* convince, nor by *Church Censure* terrify, might by the *Magistrate* be fined, or imprisoned; banished, or burnt; as obstinate *Heretics*. *A Church Constitution in this Kind*, hath no Foundation, or *Warrant* in the *New Testament*: And 'tis required, and insisted upon, that it may be made appear from the Writings of the *Apostles*, that such Churches were ever constituted, or appointed at any Time to be so. And this, I humbly conceive, is necessary to be done; because if these, and such like Things be of *human Invention*; *Popish*, not *Apostolical*, nor having Warrant in the *New Testament*: Then, all the Branches of a superadded *Reformation*, are so far to no Purpose, this being an Error in the Foundation of *Church Government*; in Opposition to which, the *Apostle* tells us, that *altho' we walk in the Flesh, yet we war not after the Flesh*; for, the *Weapons of our Warfare*, are not carnal, but *spiritual*, mighty thro' *God*; and again, he saith, *We war not with Flesh and Blood, but with Principalities and Powers*,

should not have spared *Agag*. In many Respects, ye have done well; but, who hath bewitched you (shall I say) foolish and unwise; that, *having begun in the Spirit*, ye should think to be made perfect in the *Flesh*? And, are you, *Reformed Protestant Ministers*, calling upon every one, to come out of *Babylon*, and will notwithstanding, persecute and reproach all and every one of them, the Weakest especially in the Rear of the noble Army, who, because they have escaped thence, do therefore reject all *Papish* Abominations whatever, as unfit and unsuitable Materials, for erecting a *Gospel-Church Order*? 'Tis surprizing you should do so, if it be considered, that they are peculiarly these following, wherever they are to be found: First, when the Frame and Constitution of a *Church*, is founded and limited, according to the Limits of that *Nation* it is called by, 2. A *National Clergy*, established, ordained, and maintained by the Laws of Men; and qualified chiefly by *human Learning*, for that Way of Living they plead, or Right they claim to a public Maintenance; in those *Schools* or *Universities*, that are found necessary in *Christian* as other *Nations*, to enable the Youth the better to serve their Country; whereas, the *Christian* Professor, is made a Minister of the Gospel of *CHRIST*; by the *Christian* Law, and acceptable to the *Brethren*, by the *Gifts of the HOLY GHOST*; agreeable to the Character, 1 *Tim.* iii. and *Titus* i. And, whether more or less versant in what we call the *Liberal Arts*; is by these *Gifts only*, made an able Minister of the New Testament; and thereby only, they were originally distinguished from others in the *Christian Church*; within the Bounds of which, their Members were trained for the Ministry, (like the *Catechumens* for *Baptism*) of whom there were good Hopes, thro' Grace, that in due Time, they might be useful in the Work of the *Gospel*: And, if not intentionally, yet eventually, and in Effect, the

P R E F A C E. xxxix

the first enlarged Christian School at *Alexandria*, produced *Arianism*. 3. An ecclesiastic, authoritative Jurisdiction over the Consciences of Men, by determining in a *Conclave, Convocation, Council, or Gen. Ass. of Clergymen*, met together upon Matters of *Faith and Worship*, commanding all Men, under their *National Jurisdiction*, (without asking their Consents, or Assents, as to the Matters they are required to believe in) to yield and submit to their Determinations, under the Pain of *Excommunication*, or being accursed, or branded as *Heretics*, and proceeding against them accordingly. 4. Where it is asserted as a Principle, that it belongs to the *Civil Magistrate*, by Virtue of his Office, to make Use of his *Authority*, to maintain the *Discipline of the Church*, and punish them *civilly*, that will not obey the Censures of the same; and so strengthen their Proceedings, that such whom by *Reason* they cannot persuade, nor by *Argument* convince, nor by *Church Censure* terrify, might by the *Magistrate* be fined, or imprisoned; banished, or burnt; as obstinate *Heretics*. *A Church Constitution in this Kind*, hath no Foundation, or Warrant in the *New Testament*: And 'tis required, and insisted upon, that it may be made appear from the Writings of the *Apostles*, that such Churches were ever constituted, or appointed at any Time to be so. And this, I humbly conceive, is necessary to be done; because if these, and such like Things be of *human Invention*; *Popish*, not *Apostolical*, nor having Warrant in the *New Testament*: Then, all the Branches of a superadded *Reformation*, are so far to no Purpose, this being an Error in the Foundation of *Church Government*; in Opposition to which, the *Apostle* tells us, that *altho' we walk in the Flesh, yet we war not after the Flesh; for, the Weapons of our Warfare, are not carnal, but spiritual, mighty thro' God; and again, he saith, We war not with Flesh and Blood, but with Principalities and*

Powers, and Wickednesses: and our Lord said, I came not to destroy Mens Bodies, but to save them: and we should find ourselves more concerned in the Doctrine and Practice of CHRIST, and his Apostles, than in the prudent and wise Consultations of these Masters of Strife in the World, the ecclesiastic Determinations, Laws, and Canons of their Councils, and General Assemblies, and all their weak Pretences, and Popish Shifts of propogating the Gospel: among which, the Account given by many, of Ordination, by the Imposition of Hands is none of the least. The laying on of the Hands of the Presbytery of the Congregation, appears to be a Scripture Ceremony, but not essential; as in the Case of Matthias; and as for those who would persuade the World, that Christianity depends on Prelacy, and that there cannot be any Church where it obtains not; their plot, viz. the Ruin of the whole Protestant Interest; is too evident, to be mistaken by others, or coloured by themselves. See Dr. Sherlock's Vindication of the Discourse concerning the Notes of the Church, P. 53. See also, Bp. of Sarum's Exposition, Art. 13. P. 256. See likewise, Dr. Clagget, upon Bellarmine's 7th Note of the Church: and Dr. Wake's genuine Ep. 2 Ed. P. 44.

In Opposition to these, and such like Principles, the Course of the World, which in Times past, ran in the Channel of Superstition, makes its Progress now in that of Infidelity; the Partizans whereof, grieve the Clergy of all Sorts; by lessening their Power, and filling their Kingdom with Darkness. Deism particularly prevails; the Religion of Nature, in Contempt of Divine Revelation; with a God, one in Person, as Essence; excluding Christianity of any later Date than the Creation; and the Redemption of Mankind, by our LORD JESUS CHRIST; their Belief whereof, renders their Creed, a Nullity, or mere Atheism, 1 John ii. 23, 24. and John ii. 9. Unbelievers, and Antichrists fallen away from

from the Faith, once and but once delivered to the Saints; preceeding a yet more than ever military Revelation of the grand Antichrist.

And now, to conclude. I have throughout these Hymns endeavoured to keep closely to the written Word of God; all Arts and Sciences, human Authors, Fathers and Tongues, however useful in their Kind, being at best, like the Light of the Moon and Stars, compared with that of the Sun. See *Cbillingworth's Protestant Religion, a safe Way*; and, as *Augustin* speaks of *Cyprian*, 'I regard not, says he, *Cyprian's* Authority, any further than it agrees with the Authority of the Scriptures.' And, "Oh! says he, that CHRIST at his Coming, may find me either praying or preaching!" *Calvin* also, being much weakned in Body by his great Pains in the Work of the Ministry, said, "Would you have the Lord, when he cometh, to find me idle?" (tho' yet it must be confessed, it were less culpable to be idle, than to be employed in writing a Book, *DE HERETICO COMBURENDO, i. e. OF BURNING AN HERETICK.*) And, *blessed is the Man*, says CHRIST, *whom his Lord, when he cometh, shall find so doing*; that is, giving the Children their Meat in due Season, and nursing them unto eternal Life, by declaring unto them, that Faith in the broken Body and shed Blood of CHRIST, which is the first Fruit of Regeneration, or the New Birth. For which, see Chap. iii. of *John's* Gospel.

All Men are liable to Fevers, but they that adhere to the Divine Law and Testimony, tho' the only Men in all the World, wise to Salvation, are yet accounted Madmen, Idiots and Fools, even when they wrest from the Enemy their own Weapons of human Learning; but, *whether we be besides ourselves, it is to God; or, whether we be sober, it is for your Cause*, 2 Cor. v. 13.

And indeed, among the many surprizing Beauties of the holy Scripture, we may with great Truth

Truth assert, that among them are contained many excellent Pieces of *Poetry*, as well as the best Materials which can be any where found, to erect a Work of that Nature. And, if *Verses* have their peculiar Allurements, where should they more strenuously exert themselves, than on these *divine* and *moral* Subjects, which naturally tend to excite the innocent Passions, in the Mind of a *Christian*; furnish the most charming Ideas, suggest the most excellent Sentiments, and contain the most noble Expressions; so that all the Assistances, the best *Poet* can reasonably desire, may be readily found in the *Sacred Writings*: A Magazine, furnished with the true Sublime, and from which, all subsequent *Authors*, have in one Shape or other borrowed.

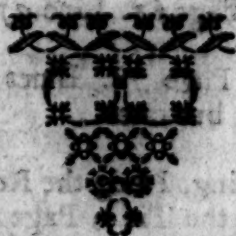
Having therefore before me the *Divine Revelation*, and so noble a Subject in Hand, as *CHRIST JESUS*, who is made the *Sum* and *Substance* thereof; and that I may not by this prefatory Discourse, detain the Reader longer from the Thing itself; I shall only add, that had my Genius been turned to the Sublime, and so wonderfully, as Mr. *Addison* observes of *Milton*; the Greatness of my Thoughts should have been answerable to the Greatness of my Subject; and the Sublimity of my Style, equal to that of my Sentiments; the whole Performance should have appeared to the Reader, like a fine Garden planted with a choice Collection of the most beautiful Flowers, which makes it difficult for one to determine where to gather a Garland. But take it as it is, and despise not the Day of small Appearances.

And thou, O *Blessed God*! who prepared for us, this *Feast of fat Things*, in the Mountain of thy House, full of *Marrows*, and *Wines* on the Lees well refined; even such good Things as pass our Understanding; pour into our Hearts such Love towards thee, in singing or reading thy Praises, and

exhort-

P R E F A C E. xlvii

exhorting one another by Psalms, Hymns, and spiritual Songs; that, we loving thee above all Things, may obtain the Accomplishment of thy precious Promises, which exceed all that we can desire, thro' JESUS CHRIST OUR LORD: TO WHOM, with the FATHER, and HOLY GHOST; three Divine Persons, but one undivided Essence; to the exalted Name of the LORD our GOD, the Father of Mercies, and GOD of all Grace; be Glory in the Church, by CHRIST JESUS, the grand Propitiation and REDEEMER; whom, together with THY SELF, and the BLESSED SPIRIT; we believe to be ONE GOD, over all, blessed for ever, who purchased the Church with his Blood; and to whom let there be ascribed everlasting Praises, both now and ever, throughout all Ages, World without End. Amen.



E R R A T A.

Preface, Page xx. Line 13. the last Letter being omitted, or indistinct; for *Dee* read *Deer*.

Ibid. Page xxiii. Line 23. for *Kingom*, read *Kingdom*.

Ibid. Page xxiv. Line 28. for *Ura* read *Uza*.

Hymn XII. Page 28. Line 23. for *clean*, read *clear*.

Hymn XVI. Page 37. Line 7. for *Deat*, in some Copies, read *Defart*.

Ibid. Line 13. for *Abæna*, read *Abana*.

Hymn XVIII. Page 44. Line 19. for *Solemnity* read *Solemn City*.

Hymn XXVI. Page 67. Line 27. for *b*, read *be*.

Hymn XXXI. Page 78. Lines 11 and 13. for *WE WE*, read *WE* but once.

Errors in Pointing, I beg the Reader to correct; such as *Hymn II.* the Title; Page 4. Line 3. after *Acts i*, put a full Point instead of a Comma; and *ibid.* after *v. 2.* put a Comma for a full Point.



A

EUCHARISTICAL PSALMODY;

O R,

Hymns and Spiritual Songs, &c.

*The original Institution and Practice of the LORD'S
SUPPER, recorded by the Evangelists; and re-
cogniz'd by the Apostle Paul, 1 Cor. 11. 23, &c.*

1.

HERE we to honour CHRIST are met;
How strong was his Desire?
With ardent Love my Soul replete,
Shall at his Altar fire.

2.

Now from above, LORD animate,
And with celestial Flame
Inspire our Song, to rival that
Of Moses and the LAMB.

3.

Descend, bless'd SPIRIT, from on high,
My grov'ling Thoughts inspire;
Give Numbers to the Song---while I
Retune the sacred Lyre.

4.

O'er us who at CHRIST'S Table sit,
O may his SPIRIT breathe;
And let our Souls to him be knit,
By Graces from beneath.

5.

With Cords of Love draw us to Thee,
And we will run a-pace;
Thy glorious Form our Guide shall be,
To Thee we make the Race.

B

6. The

6.

The sole Prerogative was his,
This Ordinance to give,
His Laws will lead to future Bliss,
If practis'd while we live.

7.

Do this, says CHRIST, remember me,
My Love with Thanks return;
Something is due, all must agree,
Whose Hearts enlighten'd burn.

8.

Blest Bread we eat; the Wine we drink,
Bless'd JESUS! came from thee;
Shan't we of Restitution think,
And always thankful be.

9.

When the LORD'S SUPPER was ordain'd,
The Founder took his Place;
Judas, if there, the Feast profan'd,
ONE of the holy Race.

10.

Though CHRIST his Station took above,
Yet Paul his Person saw;
A wond'rous Sight! increase our Love,
While we fulfil thy Law.

11.

Though CHRIST himself now is not here,
The COMFORTER is come;
Till in full Glory He appear,
To call his Faithful home.

12.

Though he in Person dwells in Heav'n,
Yet to the latest Age,
His Institutes approv'd, are giv'n,
Till he resume the Stage.

13.

The LORD is in his Temple still,
Let all the Earth rejoice;
The sacred Dome with Anthems fill,
In one united Voice.

14. The

I. *Eucharistical Psalmody.*

3

14.

The Pow'r and Greatness of my LORD,
If distant Nations knew,
He'd be by all the World ador'd,
They'd no false Gods pursue.

15.

The Cup which try'd his deathless Fate,
O'er all the Globe shall run;
Our Childrens Children shall relate,
The Triumphs he has won.

16.

For us his Flesh was pierc'd with Nails,
For us his Blood ran down;
For us ---- But oh! my Courage fails;
He wore the thistly Crown.

17.

The Chief Priests, Elders, Scribes and all
The Sanhedrim of Jews,
Conven'd in Herod's Judgment-Hall,
The Prince of Life t'accuse.

18.

But all their Malice had been vain,
The Prison-Chains and Rod;
Had not my Guilt increas'd his Pain,
And kill'd the LAMB of GOD.

19.

Until he comes we'll shew his Death,
His Memory revere;
With him ev'n at our latest Breath,
Our drooping Spirits cheer.

20.

Nay ev'ry Time we Wine impart,
Our Thoughts are fix'd above;
The sweet Repast revives the Heart,
And makes us drunk with Love.

21.

We're on the Palms of both his Hands,
Seal'd on his Heart and Arm;
For us of Death he'll break the Bands,
And sound the great Alarm.

B 2

When

II. *When they had sung an Hymn, they went out into the Mount of Olives. Matth. 26. 30.*

Comp. Acts 1, 2. 12.

I.

THE first Disciples supp'd and sung,
Then went to *Olive's* Mount;
Let us, like ancient Saints---tho' young,
CHRIST's present Love recount.

2.

O! what transporting Joy must fill,
The Hearts of those who sing
Anthems around the sacred Hill,
To hail the *Lord* their King.

3.

When will that glorious Day appear,
When shall we dwell above;
When shall we come thy Presence near,
And feed on endless Love?

4.

When shall we satiate with thy Face,
Our burning Love assuage;
When shall we finish here the Race,
And with thy Host engage?

5.

While thy heroic Deeds and Fame,
Recorded stand in story;
Ev'n Babes shall learn to lift thy Name,
Whose Parents tell thy Glory.

6.

Teach us, O God, the sacred Song,
And when our Days are o'er,
Let coming ages Praise prolong,
Till Time shall be no more.

7.

When we the Name of Jesus hear,
Our Souls with Transport move,
The pleasing Numbers charm the Ear,
And melt us into Love.

8.

III. *Eucharistical Psalmody.*

8.

We call to mind his deep Distress,
His Death and Mercies great;
Our Marches thro' the Wilderness,
With grateful Tongues relate.

9.

No Herb, or Balm, will cure my Sore,
Till JESUS from on high,
Shall cleave the Starry Orbs---and o'er
These lower Regions fly.

10.

Come, my beloved, come away,
Fly to the blest'd Abode;
Take Wings and fly---make no Delay,
To meet the LORD your GOD.

11.

Encomiums grand, and Eulogies,
We'll to GOD's Altar bring;
From Zion's Height up to the Skies,
Songs of Thanksgiving sing.

12.

To him who pierc'd was with a Spear,
With weeping Eyes we call;
His Feet to *Olive's* Mount repair,
All Saints attend him shall.

13.

His Feet like loving Hind or Roe,
On *Olivet* shall stand,
O'er *Bether*-Mountains he shall go,
To grace the holy Land.

III. *One of you shall betray me. Matth. 26. 21.*
Or, The Peril of false Brethren. 2 Cor. 11. 26.

I.

WHILE we draw Water from the Well,
The Archers cause our Fear;
The tender Grapes which blushing swell,
The little Foxes tear.

2.

Falſe Brethren, that malignant Race,
 Me ſpitefully purſue,
 Rail, and caſt dirt into my Face,
 Becauſe I tell what's true.

3.

Nay, my Profeſſion they deſame,
 My Failings too deride,
 Give me the ſtrolling Harlot's Name,
 Who am a loving Bride.

4.

Who o'er our Faith will domineer?
 Who can increaſe our Joy?
 When we before the LORD appear,
 Where nothing can annoy.

5.

Diotrephes no help will lend,
Demetrius ſtill is good;
 And while we for the Truth contend,
 We fear no loſs of Blood.

6.

Thou *Saul* thy Doctrine preach at large,
 And labour more than they;
 The Apoſtolic-College Charge,
 Bids thee make no Delay.

7.

With Principalities and Pow'rs,
 Wreſtle and hope Succeſs;
 Your Conduſt num'rous Bleſſings ſhow'rs,
 And makes our Trouble leſs.

8.

When we with *Stephen* fall aſleep,
 Their bloody Crimes forgive;
 We for *Saul's* Perſecution weep,
 But learn from *Paul* to live.

9.

Good Soldiers Hardſhips muſt endure,
 Be firm and waver not;
 By Faith the Juſt are made ſecure,
 And all their Cares forgot.

10.

GOD speaks, we hear, but are afraid,
Thy Work, O LORD, revive;
Amidst our Fears afford us Aid,
Not Wrath but Mercy give.

11.

Tho' *David's* Tabernacle fall,
It shall again be rais'd,
Its Breaches clos'd, with Pomp will swell,
And CHRIST therein be prais'd.

12.

Shou'd the curs'd Clan whom Fury sways,
The Temple rend in twain;
With his own Hand he in three Days,
Wou'd build it up again.

13.

Lo! Here a muddy Stream descends,
On *David's* sinful Land;
CHRIST's wounded in the House of Friends,
The Wounds are in his Hand.

14.

Tho' he was in the Night betray'd,
The Purpose was Divine;
His Flesh and Blood our Food are made,
Come taste the Bread and Wine.

15.

Times of Refreshment now draw near,
Come, taste the Bread and Wine;
Our LORD is present with us here,
Who Silence can enjoin?

16.

Rais'd from the Dead, our best lov'd,
The lying Spies repell'd;
The Candlestick is not remov'd,
The Truth we fast have held.

17.

Amen to all that GOD hath done,
Creation who began;
We to the Door expecting run,
And honour the GOD-MAN.

Eucharistical Psalmody.

IV.

18.

For Silver Pieces three Times ten,
Tho' he was bought of old,
We but to see his Face again,
Would Millions give in Gold.

19.

Look back upon the Church of old,
That Road design'd for Bliss;
The Pastors which were sent, behold,
Mark what is done amiss.

20.

And, if thy Mercy still abides,
O! leave me not among
False Flocks, false Teachers, and false Guides,
Which do thy Honour wrong.

21.

Rheuben's Divisions vex me fore,
With Trouble fill my Mind;
And while I wou'd the Cause explore,
I more Affliction find.

22.

Rheuben divided may appear,
Yet Hope revives my Heart;
Wait for a Moment, banish Fear,
For Heav'n will take our Part.

23.

Be calm ye Waters, hush ye Winds,
Listen eternal Lights;
CHRIST, *Israel* to redeem descends,
And set his House to Rights.

IV. *They were exceeding sorrowful.* Matth. 26.

22. *Comp.* Matth. 28. 8. *They departed
from the Sepulchre with Fear and great Joy.*

I.

BY Streams thro' Paradise which wind,
Beneath a Myrtle Grove,
The Faithful with their LORD reclin'd,
Unite in endless Love.

IV. *Eucharistical Psalmody.*

9

2.

We see congeal'd the northern Seas,
And the scorch'd *Lybian* Sand,
The Sun's intenser Beams burn these,
While those in Fetters stand.

3.

Our Grief to springing Joy gives way,
And blisful Scenes abound;
As Clouds before the Morning Ray,
Fly off th' Horizon round.

4.

The ebbing Tides recruited flow,
And Day succeeds to Night;
So smiling Seasons after Woe,
Redouble our Delight.

5.

Relief tho' late will surely come,
When Heav'n shall think it meet;
Hasten ye faithful Followers Home,
And your Redeemer greet.

6.

See Liberty and Peace appear,
Pleasures on Pleasures rise;
The lovely *Deity* draws near,
To dry our wat'ry Eyes.

7.

Thro' yielding Air I wing my Flight,
All false Reports despise;
Remove, ye cursed, from my Sight,
While I to Glory rise.

8.

The Hand of God inflicts the Wound,
See your Redeemer fall;
Behold him prostrate on the Ground,
A Sacrifice for all.

9.

His Virtue while we imitate,
His Goodness practise here;
On Earth we Heav'n anticipate,
And see Salvation near.

10.

10.

With Splendor celebrate the Day,
And grateful Altars raise;
Sing to the *Lord* without Delay,
Seraphic Songs of Praise.

11.

Proud *Babylon* no more shall see,
No more insult our Grief;
O blessed *Lord*, we trust in thee,
For Succour and Relief.

12.

Ye Meadows deck yourselves in Green,
Euphrates glide along,
Upon thy Banks no Mourning's seen,
For *Zion's* sacred Throng.

13.

Ye purer Souls of *Salem's* Race,
CHRIST will your Causes try;
Love-Sickness can't your Love efface,
We trust in him and die.

14.

Myriads of Saints resound his Praise,
And melt with Love away;
To whom the pure diviner Rays,
Give everlasting Day.

15.

Elizabeth speak out the Word,
Affirm that *Mary's* blest'd;
Her Soul rejoiceth in the *Lord*,
Whose Body she possess'd.

16.

I, when the Trumpet sounds, with Joy
Shall quit my earthy Bed;
The Voice that calls---me won't annoy,
Arise, come forth ye Dead.

V. *Lord, is it I. Matth. 26. 22. Or, The
doubting Communicant.*

I.

HEAR JESUS your Redeemer speak,
And say, "This Vigil keep;"

*Yet, some of us are sick and weak,
And some are lull'd asleep.*

2.

Asleep in JESUS, not gone back,
I am on holy Ground;
No Enemy can me attack,
With Walls encompass'd round,

3.

O thou Physician of our Souls,
While we are sick and weak,
Whose skill all human Art controuls,
To thee for Health we seek.

4.

LORD, we believe, confirm our Faith,
Enrich us with thy Grace;
Conduct us thro' the narrow Path,
Unto thy holy Place.

5.

Strengthen the Weak, confirm the Strong,
Who at thy Table feed;
And let thy Presence, LORD, among
Thy People's Race succeed.

6.

By Faith in him our Bliss begins,
Our future Hope's convey'd;
He for the pardon of our Sins,
A Sacrifice was made.

7.

Tho' sometimes Doubts and Fears arise,
Which the Receiver shake;
Yet trembling Hands and downcast Eyes,
May worthily partake.

8.

8.

We serve CHRIST's Law without Offence,
 Whate'er's our Frame of Heart;
 By Faith we're rais'd to Heav'n from hence,
 And fill'd with Joy depart.

9.

The raging Fire consumes no more,
 The Wind forbears to blow,
 Loud Peals of Thunder cease to roar,
 And all is calm below.

10.

Our Faith tho' weak and stagg'ring now,
 In Vision shall grow strong;
 Our languid Hopes with Ardour glow,
 When plac'd all Saints among.

11.

The LORD our GOD from Egypt flies,
 To banish slavish Fear;
 The Secrets of our Hearts describes,
 And every Thought sincere.

12.

I am the Life, the Truth, the Way,
 Says CHRIST, "*in me believe,*
 " For, with my Blood I Grace convey,
 " *Tho' dead can make you live.*"

13.

" *The Living and Believing all,*
 " *No Second-Death e'er taste;*
 " *And tho' their Bodies die, they shall*
 " *Be rais'd again at last.*"

14.

Here, we in lively Colours view,
 The bleeding LORD of Love;
 Our past and present Hope renew,
 And all our Grief remove.

15.

O may our Faith now more and more,
 Increase and ne'er decay;
 Supply the Stock with rising Store,
 My LORD, my GOD, I pray.

16.

For thy, and my weak Brethren's Sake,
Keep me from evil Ways;
Let me a Share of Strength partake,
A Voice to sing thy Praise.

17.

Then me to Chains or Death expose,
Intrepid I shall stand;
And fight my Way thro' foreign Foes,
To fair IMMANUEL's Land.

18.

He bows the Heavens, and descends,
On *Cherubims* he rides;
Darkness beneath his Feet extends,
Above the Light presides.

19.

To thee, LORD! grateful Notes belong,
In most advanced Light;
The Theme of an immortal Song,
In deepest Depths of Night.

VI. *Wilt thou lay down thy Life for my Sake?*
John 13. 38. Or, *Christianity inseparable*
from the Cross. Comp. John 21. 18, 19.
2 Tim. 3. 12.

1.

WE march to Heav'n thro' Streams of Blood,
As did the famous Cloud;
The *Martyrs' King* has stopt the Flood,
With Acclamations loud.

2.

What tho' our Brethren seem distress'd,
And sunk into Despair?
A steady Faith in CHRIST profess'd,
Will soon remove our Care.

3.

The *Ammonites* their Arms in vain,
'Gainst *Israel's* Children try,
Whose Cause Angelic Hosts maintain,
Which all their Rage defy.

C

4.

4.

While they to *Moloch* Cymbals ring,
 And *Chemob's* Shrine adore,
 We Anthems to *JEHOVAH* sing,
 With Timbrels evermore.

5.

We give no Praise, nor make our Pray'rs,
 To *Idols* deaf and vain;
 Nor ever with unhallow'd *Airs*,
 The sacred Rites profane.

6.

As *Babel* unto us hath done,
 She shall rewarded be;
 God's Word for us the Crown hath won,
 "Vengeance is mine," saith he.

7.

Much People for our Life were sold,
 And suffer'd for our Sake;
 Cou'd *Sheba's* Queen with *Ophir's* Gold,
 A better Purchase make?

8.

Jerusalem thy Stones lay by,
 No Mortal knows the Hour,
 When we shall sing, and thou shalt cry,
 And drink of Water four.

9.

Bethlehem's massacred Babes live high,
 'Bove all whom Hell did breed;
 Under the Altar they who cry,
 Shall be aveng'd with Speed.

10.

Shall *Simeon* bear thy Cross alone,
 And we no Pain partake?
 No, no, each Saint must bear his own,
 And suffer for thy Sake.

11.

O LORD, in thee we trust,---in thee,
 Our Confidence we place;
 Thy Miracles adoring see,
 And pray to thee for Grace.

12.

Make us the bitter Cup endure,
Thy Regimen pursue;
So shall we Happiness ensure,
Here, and hereafter too.

13.

Unhurt, o'er Sin and Death we tread,
Affliction's Furnace try,
Like *Moses'* Bush raise up our Head,
Which Fire will not destroy.

14.

Be chearful then, rejoice and sing,
For Joy becomes a Feast;
The Pleasures our Salvation bring,
Exceed this sweet repast.

15.

In Songs of Joy like those above,
Cou'd we our Voices raise;
Our Hearts shou'd eternize his Love,
And all our Lives be Praise.

16.

He comes, he comes, hark! Thunders roar,
Swift Lightning fires the Sky;
The Wicked their sad Fate deplore,
And from his Presence fly.

VII. *Let a Man examine himself, and so let him eat of that Bread, and drink of that Cup.*

I Cor. II. 28. *The old and new Creation:*

Or, The Fall and Recovery of the human Nature. Hof. 13. 9. 2 Cor. 5. 17. Rev. 21. 5.

I Pet. 1. 23.

1.

WHEN our first Parents disobey'd,
Grim Death came limping in;
The Angels fallen, in Hell were laid,
Press'd by the Weight of Sin.

2.

Ah! how much viler than the Earth,
Am I, by Sin become?
A Wretch sprung of polluted Birth,
A Sinner from the Womb!

3.

And yet---the Wrath of God t'assuage,
I'll at his Altar stay,
With the *Manassehs* of the Age,
And *Magdalens* to pray.

4.

Manasseh, *Paul*, and *Magdalen*,
Were by thy Mercy sav'd;
No wonder then by us, as Men,
Thy Pardon shou'd be crav'd.

5.

My Memory oppress'd with Sin,
Causes me Grief and Woe;
Yet Conscience prompts me from within,
To overcome the Foe.

6.

Come, and your drooping Souls refresh,
Within this blest'd abode;
Here's Grace and Love, the Blood and Flesh,
Of your INCARNATE GOD.

7.

The *chosen Angels* never taste,
Of such delicious Food;
They feed on their Creator's Breast,
Not our Redeemer's Blood.

8.

O LORD, arise! our Weakness view!
O Arm of God awake!
Put on thy Strength, create us new,
For thine, for Christ his sake.

9.

Now bid the *Prodigal* eat Bread,
Look where his Saviour lies;
Repent---his Second Coming dread,
And thus to Bliss arise.

10.

One Grain of Wheat on Earth bestow,
And see the Produce rise;
Thus Seeds of deep Repentance sow,
In CHRIST Salvation lies.

11.

With Works like theirs in Hell that lie,
I'm to Salvation born;
By Sov'reign Grace distinguish I,
The Lily from the Thorn.

12.

Bless'd be my GOD, the Source of Light,
Who fills my Soul with Hope;
Who skreeneth me from endless Night,
Where wretched Sinners grope.

13.

I who am landed view the Deep,
Where boist'rous Billows roar;
Who did in Hell's dark Mansions sleep,
Reviving Grace adore.

14.

While Saints and Angels laugh and sing,
To see Souls form'd anew;
Let us the Empire of our King,
For ever keep in view.

15.

Dear JESUS! we a numerous Race,
Will recompence thy Pain;
Now seated in thy glorious Place,
Above the Sons of Men.

16.

He hath obtain'd the heav'nly Guard,
A Portion with the Strong;
He shall possess a great Reward,
And keep his Honour long.

17.

While Angels strike the sounding Lyre,
With vocal Music join'd;
EMANUEL's Notes new Life inspire,
And please the new-form'd Mind.

18.

Salvation! Oh! delightful Sound,
Which charms the human Ear:
See all the heavenly Host around,
The happy Converts chear.

19.

In the sweet Mansions of his Grace,
I walk with great Delight;
'Till chang'd into a nobler Race,
To walk with him in White.

20.

The Light before me still appears,
When I his Footsteps trace;
The Name of CHRIST rings in my Ears,
Till I behold his Face.

21.

Glorious like him we soon shall rise.
Above the flow'ry Plain;
On Angels Wings born thro' the Skies,
There ever to remain.

22.

See! see! He leaves the Realms of Bliss;
How awful is his Nod;
His Herald the Archangel is;
His Voice the Trump of God.

-VIII. *Nature and Grace. The Spirit willing,
but the Flesh weak. Matth. 26. 41. Or,
Perfect yet imperfect. Phil. 3. 12, 15.*

1.

WITH Death all Covenants are vain,
Our Sons successive grow;
Than polish'd Corners of the Fane,
Our Daughters brighter show.

2.

The feeble *Shulamite's* engag'd,
Embattl'd in Array;
And struggling Grace with Fury rag'd,
Tho' Sin regain'd the Day.

3.

Behold, my Bride! tho' mean she be,
And clad in poor Attire;
Look forward in the Battle! see
Her Courage, and admire.

4.

Return, ye *Shulamites*, return,
Obey the heav'nly Word;
The SACRED THREE united burn,
And heav'nly Light afford.

5.

My beauteous Bride with ravish'd Eyes,
I saw lamenting fore;
Nor wishing cou'd myself disguise,
One single Moment more.

6.

O wrestling *Jacob* quit thy Hold,
I cannot, will not stay;
If for a Blessing, Love, unfold
Thy Arms, and part away.

7.

'Tis known and by Tradition heard,
That in the wrestling Way,
At *Bethel* *Jacob's* GOD appear'd,
The Seed of *Jacob* may.

8.

I fought the PRESENCE-ANGEL's Aid,
Nor did my Prayers fail;
My weeping Supplications made,
At *Bethel* did prevail.

9.

I've neither mourn'd nor strove in vain,
GOD-MAN will me approve;
His Sufferings shall reward my Pain,
His Name and Nature's love.

10.

I neither mourn nor strive in vain,
JESUS my Pray'rs hath heard;
His Promise mitigates my Pain,
And will my Toil reward.

11.

11.

We look to CHRIST for endless Bliss,
 The Object of our Faith;
 His *Righteousness* our *Motto* is,
 Our certain Hope his *Death*.

12.

When the *Redeemer* we receiv'd,
 He was by all ador'd;
 The *Jaylor* trembled and believ'd,
 When he beheld his *Lord*.

13.

He Liberty proclaim'd and Aid,
 From *Calv'ry* on the Cross,
 The Debt by us contracted paid,
 And bore himself the Loss.

14.

Perfectionists, fulfil the Law,
 I charge you once agen;
 From this meer childish Task withdraw,
 And shew yourselves like Men.

15.

CHRIST is *Perfection's* self most just,
 In our Stead surrogate;
 Which when to us imputed must,
Perfections still create.

16.

Tho' when we Sin, Grace may abound,
 Yet who sins for that End?
 Forbid Lord! we shou'd prove unsound,
 Thy Mercy to extend.

17.

The Laws of Sin and Grace will jar,
 Tho' in one Room they dwell;
 Therefore maintain perpetual War,
 And Satan's Fury quell.

18.

O'er Sin and Misery we steer,
 But walk thro' Death's dark Vale;
 God's Rod and Staff of Steel will cheer,
 And nothing ill prevail,

19.

In JESUS' Blood our Garments dy'd,
 Appear exceeding bright;
 With him we ever will abide,
 And in his Praise unite.

20.

He'll rend the Skies to wreak his Ire,
 And let the Heathen know,
 His Presence like the melting Fire,
 Shall lay the Mountains low.

IX. *The Communion of the Body and Blood of Christ, is the Communion of Saints.* 1 Cor. 10.
 16, 17. 2 Cor. 6. 14, 15, 16, 17, 18.

I.

CONTEMPTIBLE CHRIST's Table's made,
 While Men his Name abuse;
 And to his Law run retrograde,
 Their Off'rings he'll refuse.

2.

Communicants confus'dly mixt,
 Make no Communion pure;
 The Wicked with the Good betwixt,
 No Fellowship procure.

3.

The Scripture-Saints met and took Care,
 To break Bread the first Day;
 Their Doctrine, Fellowship, and Pray'r,
 Was th' Apostolic Way.

4.

A Feast of Charity they made,
 And us'd the holy Kiss;
 May that first Love to us convey'd,
 No Heathen think amiss.

5.

CHRIST wash'd his dear Disciples' Feet,
 His lasting Love to show;
 Which may convince the Saints discreet,
 That they no Death shall know.

6.

6.

We now the *First-Day-Offring* pay,
And praise the *Lord of Light*;
His Bounties never will decay,
While we commune aright.

7.

Shou'd *Judas* now become a Guest,
He'd ne'er inveigle me;
With Saints in Charity I'd feast,
And no vile Traytor see.

8.

To Brethren, Sisters too we call,
God's Precepts to obey;
To Masters, Servants, and to all,
We Homage duly pay.

9.

Our *Saviour* walks o'er flow'ry Meads,
Where grateful Odours flow;
His Flock in his own Vineyard feeds,
Where Grapes delicious grow.

10.

There, he the plenteous Table spreads,
To deck the Feast of Love;
With Wreaths of Joy he binds their Heads,
Who all his Paths approve.

11.

The Saints appear as *Ermine* white,
By washing in his Blood;
To cheer their Hearts is his Delight,
With Drink and heavenly Food.

12.

The SPIRIT tells us—"CHRIST is here,
"One Church with that above"
The Bride replies, "Come Jesus near,
"Unite us all in Love.

13.

Behold! we soon shall be at rest,
The Marriage Supper view;
They who are thither call'd are blest,
And we the happy few.

14.

14.

Before CHRIST's Judgment-Seat well taught,
The Separatist's receiv'd;
GOD'S SPIRIT them from Sodom brought;
Deceivers are deceiv'd.

15.

No Discord here, nor Jealousy,
Nor Party-Rage is found;
But Peace, and Love, and Harmony,
And Joy, and Mirth abound.

X. *The broken Body and shed Blood of Christ:*
Or, Christ's Blood shed for many, for the Re-
mission of Sins. Matth. 26. 28. Comp. 1 Pet.
i. 18, 19.

1.

THY God, O Lebanon, forbids
Burnt Offerings to remain;
Ten thousand Rams, and Calves, and Kids,
Are Sacrifices vain.

2.

Tis not the Blood of Bull or Goat,
Can expiate thy Sin;
First-born, nor Angels can promote,
Nor bring thy Pardon in.

3.

No Ransom can deliver thee,
Thy Cedars, nor thy Gold;
Nor Forces strong will set thee free,
For thou continu'st fold.

4.

Mount Lebanon her Stores in vain,
Of stately Cedars boasts;
Are offer'd Trees, or Bullock's slain,
Fit for the Lord of Hosts?

5.

No Silver, Gold, or Diamonds store,
Cou'd wretched Man release;
The Price was CHRIST, whom we adore,
To him belongs our Peace.

6.

CHRIST once for all has sacrific'd,
 Our Priest's the Sacrifice;
 None other Offering ever pleas'd,
 But this divine Device.

7.

CHRIST's bloody Death by Saints bemoan'd,
 Devis'd by Will of Heav'n;
 Divine Displeasure hath aton'd,
 To us Salvation given.

8.

Of all Redemption surely this,
 We shou'd most noble think;
 For us he purchas'd future Bliss,
 And gave his Blood to drink.

9.

How great his Love who for us bled,
 Who Death and Hell withstood!
 Who dy'd for all, when all were dead,
 And made his Flesh our Food!

10.

The LAMB all Righteousness fulfill'd,
 Ev'n unto Death obey'd;
 'Twas for our Crimes his Blood was spill'd,
 And *Israel* fought his Aid.

11.

O CHRIST! how precious is thy Blood,
 Which cleans'd me from my Sin!
 How gen'rous flows the crimson Flood,
 Whence all my Hopes begin!

12.

This was the *Lord of Glory's* Blood,
 Who sits at GOD's right Hand;
 And from his Veins pour'd forth the Flood,
 To wash our sinful Land.

13.

The Earth convuls'd that rent the Veil,
 And made the Mountains nod;
 The darkned Sun, and Spectres pale,
 Declar'd that CHRIST was GOD.

14.

14.

The Gospel-Register is sure,
Our LORD from Edom came,
For those Salvation to procure,
Who trusted in his Name.

15.

In Life and Death to CHRIST ally'd,
We triumph o'er the Grave;
And trust in him, and none beside,
Who mighty is to save.

16.

CHRIST's Blood to Heav'n the Soul uprears,
And glads the Sinner's Heart;
As Gilead's Balm the Body cheers,
And heals the wounded Part.

17.

LORD, we thy Feast commemorate,
In this delicious Meal;
Till thou dost come again in State,
And our Salvation seal.

XI. The New Testament in Christ's Blood.

Luke 22. 20.

1.

SINAI in Sin is wallowing found,
And all her Glory's fled;
But---hear th' Archangel's Trumpet found,
The Graves give up their Dead.

2.

We CHRIST do own, and all confess,
He's GOD's OWN SON BELOV'D;
Our gather'd Tribes tho' numberless,
The Motto have approv'd.

3.

His Covenant is ratify'd,
His Testament made sure;
He suffer'd for our Sins, and dy'd
That we might Life procure.

D

4.

4.

CHRIST seal'd the *Covenant* with Blood,
 To set us Pris'ners free;
 And all the Pow'rs of Death withstood,
 To strengthen the Decree.

5.

My Saviour's *Legacy's* secure,
 Confirm'd by God's Decree;
 What! tho' I Bondage here endure,
 With him I shall be free.

6.

Our guilty Souls immers'd in Tears,
 Sing forth his *Righteousness*;
 When his atoning Blood appears,
 And frees us from Distress.

7.

The *Legacy* which JESUS left,
 Let us with Joy receive;
 'Twas purchas'd, and of Life bereft,
 He taught us how to live.

8.

Your Hearts ye righteous Spirits chear,
 In Robes of *Ermine* dress'd;
 Your glorious State approaches near,
 You'll be compleatly blest'd.

9.

THE GOD OF PEACE to all his Saints,
 His Promises will keep;
 Thro' Blood of lasting *Covenants*,
 To th' *Shepherd of his Sheep*.

10.

With *Covenant* Blood my Posts are red,
 Upon the Lintel found;
 And a long Line of scarlet Thread,
 Is wrapt my Window round.

11.

O let me sup and feast my Soul,
 On Promises divine!
 Fill quickly, fill the gen'rous Bowl,
 With Liquor most sublime.

12.

Shou'd not his Memory require,
Our grateful Thanks and Praise?
And we his *Testament* admire,
Seal'd with the brightest Rays?

13.

He's come, he's come, to rule again,
To save th' oppressed Flock;
As in the Day of *Midian*,
And as at *Oreb's* Rock.

14.

The starry Crown shall then adorn,
The Wisemen from the East;
To Righteousness who many turn,
From North, and South, and West.

15.

He shall exalt Believers high,
Ev'n all who in him trust;
Who can the Pow'r of Death defy,
And animate our Dust.

XII. Take, eat---Drink ye all of it. *Matth. 26.*

26, 27.

1.

HARK! *CHRIST* all those prepar'd invites,
Blest Bread and Wine to taste;
We come, *Lord*, to perform thy Rites,
And celebrate thy Feast.

2.

We now prepar'd with holy Rites,
CHRIST's Altar do employ;
And solemnize this Feast of Lights,
With Carols of great Joy.

3.

We now prepar'd with joyful Hearts,
Before his Altar rest;
Receive the Grace which he imparts,
And solemnize his Feast.

D 2

4.

4.
In the soft Strains of *Jesse's* Son,
Sweet Melody we make;
The Notes seraphic glibly run,
O, Lute and Harp awake!

5.
Eat of his Body, drink his Blood,
Think it was shed for thee;
Think how thy *Lord* undaunted stood,
And mourn his Agony.

6.
Think how our bless'd *Redeemer* stood,
With Wounds enamel'd o'er;
We'll eat his Flesh, and drink his Blood,
Till Time shall be no more.

7.
The *Man, God's Fellow*, of one Heart,
'Gainst *CHRIST* an Army drew;
A Third were purg'd by Fire apart,
Two Parts their Sin pursue.

8.
Like *Hadrachmon* some bewail,
Each Family's distress'd;
Josiah slain --- *Megiddo's* Vale,
GOD'S SPIRIT takes to rest.

9.
Behold a bubbling Fountain near,
Whence healing Waters flow;
Which will our scarlet Sins wash clear,
And white as Wool or Snow!

10.
Among our Number some we see,
Afflicted, LORD, and poor;
But, as they put their Trust in thee,
Thou open'd hast a Door.

11.
The Poor and Hungry Praise resound,
Their Mourning's turn'd to Mirth;
The *Publicans* a Friend have found,
And Justice reigns on Earth.

12.

He's pleas'd a Kingdom to bestow,
 And gen'ral Good intends;
 The hired Servants *Mose* know,
 Whom *Bethany* befriends.

13.

Ye Synagogues of *Galilee*,
 Your Preacher's Merit scan;
 Unto the highest Glory be,
 Peace and good Will to Man.

14.

The Master at the Table feasts,
 Whose Influence we feel;
 And kindly welcomes all his Guests,
 To the delicious Meal.

15.

The great *Evangelist* is come,
 With joyful Tydings blest;
 And takes his faithful People Home,
 To grace the Marriage-Feast.

16.

A Feast of Dainties all divine,
 He'll make their Taste to please,
 Fat Things---of Marrow full---and Wine,
 Refin'd upon the Lees.

17.

O, Daughter of *Jerusalem*!
 Send forth a cheerful Voice;
 O, *Zion's* Daughter join with them!
 O, *Israel* rejoice!

18.

Jerusalem! cast off thy Fears,
Zion! stop not thine Hand;
 Thy God amidst thy Few appears,
 And makes a glorious stand.

19.

At length thy Captives are return'd,
 The Enemy's undone;
 Thy People laugh who lately mourn'd,
 To find the Battle won.

20.

We gather'd by the Trumpets sound,
Will fly to taste the Cup;
Our elder Brethren there surround,
And at CHRIST's Table sup.

XIII. CHRIST, the Bread and Water of Life.

John 6. 51. John 5. 6. Comp. Cant.

or Sol. Song. 1. 5. Eat, O Friends, drink!

Yea, drink abundantly, O Beloved!

THIS is the Day the Lord of Hosts,
Invites each Christian Guest;
Come! my Beloved, take your Rest!
Come! celebrate the Feast.

2.

This is the Day the Lord hath made,
His Vessels run with Wine;
Taste of the Liquor, and be glad,
To sip the Pow'r divine.

3.

Away, my Friends, and Partners dear,
Ne'er my Request deny;
Eat of my Feast, your Hearts to cheer,
And drink abundantly.

4.

On this blest'd Day the Saints are gay,
And the Sun shines on all;
It is the Pentecost—away!
The HOLY GHOST doth fall.

5.

My Cellar's stor'd with choicest Wine,
My plenteous Table's spread;
Who on such Dainties would not dine?
Who would not taste my Bread?

6.

Eat, my Belov'd, whom I approve,
Ye're kindly welcome all;
Yea, drink abundance of my Love,
And for more Liquor call.

7.

Fill a full Bumper, and drink deep,
 With Comfort chear your Hearts;
 And while you're able hither creep,
 Where Grace her Beams imparts.

8.

The Table's spread, the Guests are call'd,
 Here's Vict'als from above;
 O! can your Stomachs e'er be pall'd,
 With everlasting Love.

9.

Tho' Nature shou'd her Pow'r deny,
 And Mothers Monsters prove,
 I will to Zion turn my Eye,
 That Seat of endless Love.

10.

Let my rich Glories thee allure,
 To come and follow me;
 That I may future Bliss insure,
 And thy best Guardian be.

11.

What Fools are those who fondly chuse,
 Expensive Treats below;
 While Milk and Honey they refuse,
 To suffer endless Woe.

12.

Let Gluttons on made Dishes feed,
 And Drunkards swill their Wine;
 Thy Feast, O Lord, doth all exceed,
 When thou say'st, "I am thine."

13.

I at my Saviour's Table eat,
 With Condescension meet;
 I pour my Spikenard on his Feet,
 And there with Pleasure sit.

14.

When *Israel* thro' the Desert went,
 They were with *Manna* fed;
 But **CHRIST** affords us Nourishment,
 And gives us living Bread.

15.

The Bread from Heav'n was sent, we give, a Gift
 The Manna-eaters die; with Comfort clear
 But, he that eats this Bread shall live, while I
 And Death's Approach defy'd with ease I live

16.

JESUS, with our Salvation came, thy Table's Gift
 By Water and by Blood; with Comfort clear
 Which purifies our earthly Frame, with ease I live
 And makes our Peace with God. with ease I live

17.

CHRIST shades me from the scorching Heat, thy Table's Gift
 Washes my Conscience clear; with Comfort clear
 His Flesh and Blood gives for my Meat, to live I
 The heav'nly Manna's there, to live I live

18.

Now, LORD, thy Death we celebrate, thy Table's Gift
 Thy Cross and Death remind; with Comfort clear
 Till we who at thy Table eat, thy Table's Gift
 Shall future Comfort find, thy Table's Gift

19.

JESUS, thy Feast we celebrate, thy Table's Gift
 Thy Death shew, sing thy Name; with Comfort clear
 Till thou return, and we shall eat, thy Table's Gift
 The Supper of the LAMB, thy Table's Gift

20.

O CHRIST! thy sacred Name shall dwell, thy Table's Gift
 With me, and I'll adore, thy Table's Gift
 Whilst thy Salvation Children tell, thy Table's Gift
 When I shall be no more, thy Table's Gift

21.

No Lenitive can heal my sore, thy Table's Gift
 Till JESUS from on high, thy Table's Gift
 Shall cleave the starry Plains, and pierce, thy Table's Gift
 The burning Mountains fly, thy Table's Gift

When Jesus, thro' the Desert went
 They were with Manna fed
 Thy Table's Gift
 And gives us living Bread.

XIV. *The Wine new in the Kingdom of God.*
 Matth. 26. 29. Luke 22. 18. *And the*
new Song. Rev. 5.

1.
THE King of Heav'n is here well known,
 By Bread and Wine entire;
 O come! my Friends, be blessed, come,
 Accomplish his Desire.

2.
 What tho' our Lord exalted reigns?
 His Love is still the same;
 The Promise made he still maintains,
 While we adore his Name.

3.
 Let's to the Rock proceed with Haste,
 Whence living Waters spring;
 And there the heav'nly Cordial taste,
 Praising the Lord our King.

4.
 At Abasuerus' Feast we stay,
 He grants us our Request;
 Haman makes way for Mordecai,
 Whose Seeds by Waters blest.

5.
 The Royal Evangelic Priest,
 Seated on David's Throne,
 With us communes, prepares the Feast,
 And calls us one by one.

6.
 The mystic Wine shall Comfort bring,
 And doth his Death record;
 By which we evermore shall sing,
 And praise the living Lord.

7.
 The friendly Influence of his Wine,
 Our drooping Spirits cheers;
 His Chariot pav'd with Love divine,
 For us in Heav'n appears.

8.

Thy Chariot, Solomon; Love paves;
 The rich Wine of thy Love;
 Our broken Hearts revives and saves;
 We'll drink it new above.

9.

CHRIST from above new Wine supplies,
 From Heav'n the Fountain flows;
 And we shall meet him in the Skies;
 At the grand Rendezvous.

10.

His Wine the greatest Joy implies,
 Your Favour will renew;
 Again you'll drink it in the Skies,
 Where CHRIST shall drink with you.

11.

The Song of *Moses* and the *Lambs*,
 We ever new shall sing;
 With Anthems to the great I AM,
 The heav'nly Dome shall ring.

12.

Fly swift, ye sluggish Minutes, fly,
 Till I approach my Love;
 Till I his Countenance draw nigh,
 And join the Choir above.

13.

When shall our Souls become divine?
 Most holy, just, and true;
 To eat thy Bread, and drink thy Wine,
Which ever will be new.

14.

The mystic Wine shall comfort bring,
 And doth his Death
 By which we are saved
 And raise the living

15.

The friendly Influence of his Wine,
 His Chariot pass'd with Love divine,
 For us in Heaven

XV.

XV. *The Kingdom of Christ.* Luke 23. 42.
Or, The Believer's Sentiments of Pilate's Superscription upon the Cross: This is Jesus, the King of the Jews. Comp. John 18. 36.
 Rev. 1. 5. and 19. 16.

HOW great the Name of Salem's King?
Melchisedeck in Type!
The Christian High Priest whom we sing,
 For Glory makes us ripe.

Greater than *Solomon* he's deem'd,
 Whom *David* called Lord;
 Fairer than *Absalom's* esteem'd,
 Whose Praises we record.

Greater than earthly Princes far,
 CHRIST does Salvation bring;
 No Nominal, or Titular,
 But true anointed King.

Tho' on the Cross we him lament,
 Yet he is not dethron'd;
 Nor abdicates his Government,
 But is with Glory crown'd.

That he's above the Saints extoll'd,
 His Titles grand declare;
 EMMANUEL, GOD WITH US, enroll'd,
 And of all Things the Heir.

The Wonderful, the Prince of Peace,
 And all the Nations, Joy;
 Resplendent Sun of Righteousness;
 The Gift of God most high.

7.

Him all the Nations blessed call,
And some of them are blest'd;
He's worthy Love divine, as all
His Saints have loud express'd.

8.

The *Martyrs* in his Cause engag'd,
A noble Army this!
That War with Death and Torments wag'd,
To purchase future Bliss.

9.

Here is the *Messenger of Peace*,
To him all Pow'r is giv'n;
Who us from Bondage to release,
Triumphant comes from Heav'n.

10.

CHRIST rais'd at God's right Hand doth sit,
His Kingdom to renew;
All earthly Kingdoms shall submit,
And pay their Homage due.

11.

Church and State mix'd, nor *Popish* Saint,
Nor *Babylonian* Whore;
Shall ever farther CHRIST supplant,
Or vex his chosen more.

12.

Of Light the Armour we put on,
His *Word's* the Pow'r of God;
He is our Purchaser alone,
We tremble at his Nod.

13.

Father of Mercies, God of Love,
Our *Saviour, Lord, and King*;
Crowns for our Heads prepare above,
Palms for our Hands, LORD, bring.

14.

Oh! for such Love, let Earth and Skies,
With *Hallelujah's* ring;
And the full Choir of Nature rise,
To usher in their King.

XVI. *The State of Paradise : Or, the Believer
with Jesus in Paradise.* Luke 23. 43.
2 Cor. 12. 2, 4. Isa. 51. 3.

I.

HIS Garden is a *Paradise*,
Planted with fruitful Trees ;
Where Springs of living Waters rise,
And gentle *Zephyrs* breeze.

2.

In CHRIST the Rivers all unite,
His solemn Court to keep ;
He turns our Defart to Delight,
And bids us cease to weep.

3.

All Kinds of Fruit upon the Trees,
In full Perfection grow ;
Smyrna nor *Cyprus*, such as these,
Can ne'er pretend to show.

4.

Abana, *Pharpar*, *Sibor's* Streams,
The Groves run murm'ring by ;
Thro' which the Sun's enliv'ning Beams,
A brilliant Scene supply.

5.

The Trees of Life immortal stand,
Rivers of Blessings glide ;
The Roe looks gay at God's right Hand,
The Fawn plays by her Side.

6.

The murm'ring Rills that glide along,
The flow'ry spangled Plains ;
In Chorus join the feather'd Throng,
And silent Nought remains.

7.

The Trees of God are by his Care,
With Sap and Moisture fed ;
The Mountain-Cedar looks most fair,
In royal Garden bred.

E

8.

8.

The Trees which flourish best in View,
Grow by the Water Side ;
Above refresh'd with heavenly Dew,
Below with every Tide.

9.

All Things magnificent abound,
Cedars in beauteous Rows ;
Planted at proper Distance round,
Each sumptuous Pile enclose.

10.

The Vine and Olive grace the Soil,
And here luxuriant grow ;
While Milk and Honey, Wine and Oil,
From different Vases flow.

11.

Our Wilderness an Eden's made,
With beauteous Flowers replete
So gay not *Israel's* King array'd,
In all his Glory set.

12.

Yet inaccessible's the Light,
Which from his Glory flows ;
We but in Part know its Delight,
Till he the Whole disclose.

13.

Here are the *Islands* fortunate,
Here the *Elysian Fields* ;
Here *JESUS* on his Throne elate,
The Sword of Justice wields.

14.

The new *Jerusalem* descends,
For the Elect's Repose ;
Which Joy affords to all his Friends,
But Terror to his Foes.

15.

The Palaces of Silver built,
With Wonder we behold ;
Whose Roofs and inside Walls are gilt,
With *Ophir's* purest Gold.

16.

See how the Water-Springs delight,
And make the Meadows gay ;
How welcome is the chearful Light,
Which drives dark Shades away.

17.

How vainly swells the foaming Tide ?
A Word her Billows breaks ;
The Strand laughs at their boist'rous Pride,
When God in Thunder speaks.

18.

Joy rises in my raptur'd Soul,
Strange Ardour fires my Breast ;
Around me endless Pleasures roll,
To welcome ev'ry Guest.

19.

Farewel ye limpid Springs and Floods,
Far brighter Scenes appear ;
Ye painted Meads and mazy Woods,
The Realms of Peace are there.

20.

We of the TREE OF LIFE shall eat,
And never be restrain'd ;
CHRIST made our Victory compleat,
And our Salvation gain'd.

21.

Ye heav'nly Choir sing I AM's Praise,
Tune the melodious Flute ;
And we will chant on solemn Days,
With Harp and warbling Lute.

22.

To Theme sublime of endless Praise,
Tune Harps of golden Wire ;
With louder Notes your Voices raise,
To the celestial Choir.

23.

To CHRIST the Guardian of our Land,
Strike up the sounding Lyre ;
His Acts the plausive Song demand,
And lofty Thoughts inspire.

E 2

24.

24.

Tho' there's no Drink in *Palestine*,
In *Paradise* we stand,
The Trumpet sounds with Notes divine,
And calls to *Canaan's* Land.

25.

When the shrill Trump shall raise the Dead,
Th' INVISIBLE I'll see;
And when the Sentence shall be read,
Our Glories endless be.

26.

See Peace descend from Heav'n high,
And Truth her Beams display;
The LORD's long-look'd for Year draws nigh,
The great *millennial Day*.

XVII. *Christ the Tree of Life, in the Midst of the
Paradise of God. Rev. 22. 2, 14.*

1.

Round *Eden* flaming Swords were plac'd,
To guard the Seal of Bliss;
Shall we invited then not taste,
Fruits from a *Tree* like this?

2.

The *Tree of Life* before us stands,
Its golden Branches bend;
The Owner us to eat commands,
Our Comforter and Friend.

3.

The Cup brimfull of heav'nly Juice,
Flows from the Spring above;
In rapid Rivers for our Use,
And Rivulets of Love.

4.

Come here Beloved, take your Fill,
And gather Fruit divine;
Which bears and ripens at his Will,
Who furnishes the Vine.

5.

Eat of the Fruit, its Liquor drink,
 Its Strength and Sweetness prove ;
 And of your Benefactor think,
 With Reverence and Love.

6.

Tho' *Paradise* with gracious Gales,
 Of Comfort once appear'd ;
 A Mansion now more rich prevails,
 By our *Redeemer* rear'd.

7.

The Streams which ran thro' *Paradise*,
 Caus'd our first Parent's Joy ;
 One Drop of which will clear our Eyes,
 When anxious Cares annoy.

8

CHRIST'S Church it is a *Paradise*,
 Where Aromatics grow ;
 And from the Fruit and Beds of Spice,
 Effluvias round me flow.

9.

In heav'nly *Paradise* I dwell.
 When CHRIST doth me solace ;
 When he departs I sink to Hell,
 'Till he resume his Place.

10.

Within the Gates of *Paradise*,
 I feed and thirst no more ;
 Can higher Entertainment rise,
 From all the *Indian* Shore ?

11.

Brought from his Garden here we taste,
 A more delicious Wine ;
 And for the Apple-Juice, replac'd
 Find Liquor more divine.

12.

The Trees in *Paradise* that grow,
 And spread their Branches wide ;
 Give Shade to all thy Saints below,
 And for them Fruit provide.

E 3

13.

13.

CHRIST is THE TREE OF LIFE complete,
Which in GOD's Garden grows ;
Preserves us from the Summer Heat,
And from the Winter Snows.

14.

How good, how great, and glorious, is
Our Parent, Nurse, and Guide ;
Whose Streams regale ev'n *Paradise*,
And all Mankind beside.

15.

My well Beloved; greater far,
Than any earthly Prince ;
Does 'mongst *Engeddi's* Vines appear,
Taste, and yourselves convince.

16.

My Food's his Flesh, which Life recalls,
Which cleanses me from Sin ;
His Grace, like drops of Honey, falls,
And heals my Soul within.

17.

The Nobles here rich Robes may wear,
Or feed on Dainties fine ;
Heav'n's Peers partake of *Angels' Fare*,
And relish Food divine.

18.

O *Israel* drink, the Grapes are press'd,
Fresh bleeding from the Tray ;
No Musk nor Myrrh must be confess'd,
Smells half so sweet as they.

19.

THE TREE OF LIFE which near the Throne,
In GOD's own Garden blows ;
Loaded with Fruit, bends gently down,
Eternal Bliss bestows.

20.

While Pardons, Promises, and Joys,
Upon its Branches rest ;
And bowing down with easy Poise,
Invite us to the Feast.

21.

21.

The *Tree of Life* will always spring,
The Cup go glibly round ;
For those who make their Offering,
And seek the *holy Ground*.

22.

No Cordial can my Spirits chear,
Till JESUS shall descend ;
And on this earthly Globe appear,
His People to befriend.

XVIII. *A believing View of the Antitypical Canaan.* Acts 7. 5, 6. Comp. Deut. 3. 25, 27.

1.

THE SPIRIT breathes like ambient Air,
The North and South Winds wake ;
CHRIST'S Sponse is ransom'd full and fair,
We of her Feast partake.

2.

He who the Pow'r of Death withstood,
And for our Sins was slain ;
Hath made his Flesh and Blood our Food,
Until he comes again.

3.

We upwards look unto the Hills,
Whence our dear Lord will come ;
And awful wait the Chariot Wheels,
To take us longing home.

4.

The gloomy Shades of Death make Way,
To fair IMMANUEL'S Land ;
To celebrate the Marriage-Day,
On *Jordan's Banks* we stand.

5.

Since none can see thy Face and live,
For me to die is best ;
My carnal Follies, Lord, forgive,
And take me to thy Rest.

6.

6.

Aboard the *Testimony's Ark*,
Thro' *Jordan* we make Way;
We with *Elijah* will embark,
And hope to gain the Day.

7.

Bless'd above all are *Jordan's* Streams,
Which water *Canaan's* Land,
O'er which the all-enlight'ning Beams,
Are spread by God's Command.

8.

Lot's Guests, *Elisba's* heav'nly Guard,
Conducted to their Treat;
But GOD and CHRIST our Hope reward,
And at the Supper meet.

9.

From *Pisgab's* Top I *Cana'n* view,
Of *Cana'n's* Grapes I eat;
My worldly Passions, Lord, subdue,
And make my Joy compleat.

10.

The Sav'd in *Zion* shall rejoice,
And GOD's own City see;
That Solemnity, tunes the Voice
Of Love and Melody.

11.

On *Tenriff-Top* our Mountain's plac'd,
Unto that Place we gather;
While many Nations all solac'd,
Bring willing Off'rings thither.

12.

The Mountain brings forth fatted Things,
With Streams the Fountain's swell'd;
Our solemn City Comfort brings,
By GOD's strong Arm upheld.

13.

He his own Heritage will feed,
With *Gilead's* balmy Food;
Guard and protect his chosen Seed,
In *Carmel* and the *Wood*.

14.

Open ye Mines, with Treasure fill,
The Poor who stand in Need ;
Some Victuals on their Journey will,
Make them to *Horeb* speed.

15.

From *Ebal* to *Gerizim* high,
From *Horeb* unto *Zion* ;
The *Tabor* Hill and *Hermon* nigh.
The Blessing shall rely on.

16.

Pisgab and *Abarim*, He saith,
And *Nebo* shall appear ;
Sense added to the Life of Faith,
Will make the Landscip clear.

17.

We and the Tribes God's Hills around,
His Goodness shall display ;
To *Pull* and *Lud* the Plant renown'd,
His Praise and Fame convey.

18.

O'er the high Hills where Morning Light
Attends the rising Sun ;
To feast our Souls we'll Songs indite,
And thither joyful run.

19.

There shall we eat the heav'nly Food,
There Songs of *Zion* sing ;
There drink our dear *Redeemer's Blood*,
Where Death can have no Sting.

20.

'Tis there sweet Pleasure rolls along,
Affording endless Peace ;
Which springing from the Saints among,
Their Brethren shall increase.

21.

Pleasure like this no mortal knows,
Nor here can feel the Joy ;
This World its Vanities bestows,
Which daily Ills destroy.

22.

Haste to the goodly Land with me,
On *Libanus* to drink;
The Vineyards of *Engedi* see,
No more on *Kadesh* think.

23.

From Strength to Strength we march with Speed,
To *Horeb*'s holy Hill;
And thence to *Zion*'s Mount proceed,
The Vale with Shouts to fill.

24.

Look upwards to that sacred Place,
Whence our dear Lord will come,
To try and judge the human Race,
And call the faithful Home.

25.

O'er *Bether* high, and *Bether* low,
Which me from him did part;
He passeth like the nimble Roe,
Or like the bounding Hart.

XIX. *Come, see the Place where the Lord lay.*
Matth. 28. 6. *Comp.* Acts 1. 3. Acts 2.
32. Acts 10. 40, 41. 1 John 1. 2, 3.
1 Cor. 15.

1.

CHRIST's risen from the Dead again,
First Fruit of them who slept;
Our Preaching therefore is not vain,
The true Faith we have kept.

2.

He all created Beings far
Exceeds in Strength and Pow'r;
Can burst in twain the Iron Bar,
And all his Foes devour.

3.

Great Things God spoken hath and done,
For us his Life laid down,
Slays not; but Crowns of Glory won,
Things worthy of Renown.

4.

In this victorious Prince rejoice,
His loving Kindness tell;
Strong efficacious is his Voice,
Who does in Pow'r excel.

5.

Behold the Lamb, the Wood, the Fire,
This is *the House of God!*
Haste---to *the Gate of Heav'n* draw nigher,
Come to our blest'd Abode.

6.

This of glad Tidings is the Day,
Let the King's Household know,
That *Bethlehem's* Waters gently play,
And thro' their Gardens flow.

7.

The Gods thro' *Syria's* Land ador'd,
Who at *Damascus* reign,
Shall know the LORD our GOD implor'd,
Will make their Worship vain.

8.

No more let *Baal* Hisses lend,
We're seven thousand strong;
No more your Knees to *Idols* bend,
The *Israelites* among.

9.

No more let *Jezebel* employ
Her artful subtle Gin;
We know 'tis baited to decoy,
And dare not venture in.

10.

In the LORD's Hand a Cup is plac'd,
And fill'd with Wine that's red;
The Dregs whereof whoever taste,
Can no Redemption plead.

11.

The Stone was for a Pillar set,
To guide the Faithful right;
The Wine we drink, the Bread we eat,
Does heav'nly Guests invite.

12.

We love the LORD, his Name adore,
And oft with him commune;
He in Return gives Blessings store,
To keep our Harps in Tune.

13.

Jerusalem the City was,
Where he in Triumph rode;
Tho' poorly mounted on an Ass,
To make us rich to God.

14.

For us think how he suffer'd oft,
Reproach, and Stripes, and Scorn;
How he was spit upon and scoff'd,
Betray'd, and left forlorn.

15.

How on the Cross they pierc'd his Side,
Whence Blood and Water came?
How they his Legs and Arms stretch'd wide,
And nail'd them to the Frame.

16.

How he was plac'd two Thieves betwixt,
With Infamy to die?
How Vinegar with Gall was mixt?
To drink when he was dry.

17.

How for his Vesture Lots were cast?
To prove the Scriptures true;
How they his Body laid at last?
In a Sepulchre new.

18.

Where when he had for some Time lain,
And suffer'd no Decay;
He uncorrupted rose again,
The third succeeding Day.

19.

Our LORD ascended up on high,
To sit at GOD's right Hand;
From thence he'll sound the Jubilee,
Death shall not him withstand.

20.

To this reanimated Clay,
His Glory shall appear;
And on my Resurrection-Day,
I shall approach him near.

XX. *Christ known to his Disciples in the breaking of Bread: Or, The divine Presence and Absence. Luke 24. 16----30, 31,----45. Sol. Song, Ch. 3. ver. 4.*

1.

THE Church in pensive Mood reclin'd,
With Tears the Turf o'erspread;
Where Cyprus-Rows their Branches join'd,
Laid down her drooping Head.

2.

The God of Day and joyful Song,
Saw how the Laurel pin'd;
And having miss'd her Presence long,
Resolv'd the Fair to find.

3.

He by strict Search found the Recess,
Intent the Cause to seek;
Mov'd epidemical Distress,
From off her beauteous Cheek.

4.

Say, whence comes this desponding Eye?
Power comes to thy Relief;
Why all this Heart-destroying Sigh?
Quickly impart thy Grief.

5.

As dead I at his Feet did fall,
He laid on his right Hand;
And said, "fear not---I Life recall,
"And HADES' Keys command.

6.

"Black Beauty where-soe'er thou art,
"Dry up thy falling Tears;
"The Husband takes his Spouse's Part,
"And dissipates her Fears.

F

7.

The Light of Reason, and of Faith,
 CHRIST, our *true Light*, doth give;
 "Nathaniel *has no Guile*," he saith,
 Salvations great thee save.

8.

From the green Turf she rais'd her Head,
 And view'd the cheering Day;
 And thus in mournful Accents said,
 "Hail all-inspiring Ray."

9.

The Troubles quickly took their Flight,
 Which caus'd her so much Smart;
 And now th' eternal Source of Light,
 With Joy expands her Heart.

10.

The living Waters end the Strife,
 Our Joy's in *Abraham's Day*;
 The Resurrection and the Life,
 Sweet Fruits to us convey.

11.

Clear'd by thy *Saviour's* Sorrows, rise,
 No longer sigh and grieve;
 His Winding-sheet shall dry thine Eyes,
 He dy'd to make thee live.

12.

Our Names are written in his Book,
 Upon his Breast-plate graven;
 He pleads our Cause with pitying Look,
 And draws us up to Heaven.

13.

Myself I often did absent,
 But tremble now for Fear;
 Brought to his Church, I did repent,
 And see the Nails and Spear.

14.

My LORD, said *Thomas*, I perceive
 Thy pierced Hands and Side;
 That thou art risen I believe,
 And come to be our Guide.

15.

No fix'd nor falling Stars need be
My Guides to JESUS now;
No Seer cou'd my *Saviour* see,
Nor tell me where nor how.

16.

That he is present every where,
Distributing his Love,
And does in all his Works appear,
Is no hard Task to prove.

17.

The numerous Dangers which I ran
In Childhood and in Youth;
So great; ere I became a Man,
Serve to confirm this Truth.

18.

He gave to Man immortal Soul,
To Moon and Sun their Light;
Pervades and animates the whole,
And sees that all is right.

19.

These *Symbols* shew his Presence still,
These *Symbols* prove him here;
Thus we see GOD by Faith, until
IMMANUEL appear.

20.

He wounds the Heart, and makes it whole,
Augments and lessens Care;
He calms the Tempest of the Soul.
And drives away Despair.

21.

He frowns, and Darkness veils the Sun,
The Moon affords no Light;
The Stars no more their Courses run,
Lost in eternal Night.

22.

Upon this Bread and Wine we feast,
And wait our coming Home;
O, *John* belov'd! lean on his Breast,
Until his Kingdom come.

F 2

231

23.

The LORD my GOD from *Egypt's* Land,
And Bondage set me free;
He can the Pow'r of Death withstand,
And cause the Blind to see.

24.

Elate with Joy, I wing my Way,
Thro' boundless *Æther* rove;
Where *Angels* shall my Soul convey,
Unto the Lord of Love.

25.

Mine own, and not another's Eyes,
His Majesty shall view;
From him I shall receive the Prize,
The Crown to Victors due.

XXI. *Thus it is written, and thus it behoved
Christ to suffer, and to rise from the Dead the
third Day. Luke 24. 46. Or, The Prophecies
fulfill'd in Christ, the End of the Law. Rom.
10. 4.*

I.

THE Shadows all are vanish'd quite,
The Substance us befriends;
The *Christian Church* affords new Light;
The *Jewish* System ends.

2.

Four thousand Years, near then, ago,
When Sacrifices ceas'd;
The LAMB alone, whose Worth we know,
The Wrath of God appeas'd.

3.

Full sixteen Centuries ago,
All Sacrifices ceas'd;
The *Jewish* Nation was brought low,
CHRIST's Death their Woes increas'd.

4.

4.
They are a scatter'd People still,
As Prophecy foretold;
He'll therefore future Things fulfil,
And his own Flock uphold.

5.
Our City's fixed Weeks are lost,
MESSIAH's for us slain;
His Head he bow'd, gave up the Ghost,
And Joy and Grief remain.

6.
Moses and *John* the Truth declar'd,
And Witness bore of CHRIST;
That Sinners might to Heav'n be rear'd,
If in his Blood immerst.

7.
Moses and *John* from first to last,
Did testify of CHRIST;
Who shou'd on *David's* Throne be plac'd,
As Lord, and our High Priest.

8.
The Miracles he wrought, proclaim
His Right to be ador'd;
The Deaf, the Dumb, the Blind, the Lame,
He lovingly restor'd.

9.
In vain shall *Satan* storm and rage,
Against the Book divine;
Where Wrath and Lightning guard the Page,
And Beams of Mercy shine.

10.
What *Moses* and the *Prophets* told,
And what th' *Apostles* say;
Whoe'er rejects as Fables old,
Shall lose eternal Day.

11.
CHRIST's Resurrection testifies,
They had no Fraud in View;
What they beheld with their own Eyes,
Must certainly be true.

12.

To them the HOLY GHOST was giv'n,
To preach, from Error free;
Boldly to do the Will of Heav'n,
And dread not Fate's Decree.

13.

The Testament they left behind,
So many Ages past;
Is handed down to us we find,
And shall for ever last.

14.

Lo! *Moses* and the *Prophets* we
Believe, and hope for Bliss;
From *Christ* and his *Apostles*, see
Where our Salvation is.

15. -

We for no silent Type can look,
No Oracles reveal;
CHRIST worthy was to take the Book,
And open every Seal.

16.

The *Prophets* we our Brethren call,
And when our *Shepherd's* near;
The Heav'ns shall be dissolv'd, and all
Sin and Confession clear.

17.

Come, LORD, we pant to see that Day,
And thee with Glory crown'd;
The Banner of thy Cross display,
And bid the Trumpet sound.

XXII. *To him gave all the Prophets Witness.*
Acts 10. 43. Comp. Luke 24. 25, 26, 27,
44, 45.

1.

W^Hate'er the Kings of *Israel* were,
That God's own Flock supply'd;
There was a better *Shepherd* near,
Their Office typify'd.

2.

Of CHRIST the *Scriptures* testify,
Of *Adam's* promis'd Seed;
Who Sin and Satan shou'd defy,
And make the Serpent bleed.

3.

To set a Man on *David's* Throne,
God's Promise *Israel* chear'd;
When CHRIST his Body's Fruit was known,
'The Oath discharg'd appear'd.

4.

Their Oaths, according to the Tribes,
His Bow is naked made;
Yet 'gainst the Shepherd Wrath prescribes,
While CHRIST's with terror clad.

5.

Lovely and pleasant while they liv'd,
Were *Jonathan* and *Saul*;
But ah! to see how *David* griev'd,
His *Israel's* Beauty fall.

6.

Ye Daughters fair melt into Tears,
The Mighty fallen are;
And yet your broken Bows and Spears,
Shall make the Tyrant fear.

7.

Let us our *Joshua* magnify,
And praise with one accord;
Our Crowns beneath his Feet shall lye,
Who is our God and Lord.

8.

Here's *Moses'* Prophet, *Joshua*,
To lead you to *Canaan*;
Thy *Solomon*, Queen *Sheba*, say,
Shall triumph in the Van.

9.

Let *Enoch* and *Elijah* look,
The Rod from *Jesse* view;
The sprouting Branch the Prophet took,
Will *Abram's* Seed renew.

10.

SHILOH, the Patriarchal Age,
And *Israel* dying saw;
JESUS, thy Gatherings did engage,
Canaan for *Joshua*.

11.

Lo! *Isaac* in the Antitype,
Our Brother *Joseph* sold;
Like *Benjamin* our Hearts full ripe,
The weeping Tribes behold.

12.

Let us to *Zoar* safe retire,
As *Lot* from *Sodom* fled;
New Mansions there of Bliss admire,
By *Daniel's* Vision led.

13.

For us *Messiah* is cut off,
Orac'lous *Jacob* die;
Judea, *Greece*, and *Rome*, may scoff,
To see no Scepter nigh.

14.

O *Israel* destroy'd! To thee,
Hose does Help proclaim;
From *Judah's* Tribe the *Lion* see,
Salvation's in his Name.

15.

Not *Adma* like, nor *Zeboim*,
Is *Ephraim* nor *Judah*;
Thy Watchmen yet of *Gibea* seem,
Like *Baal-Peor's* this Day.

16.

CHRIST is the Object of our Hope,
Joel does well declare;
No longer we in Darkness grope,
Nor sink into Despair.

17.

From *Egypt's* Land with *Amos* view,
The *Pillar* and the *Cloud*;
Let *Obadiab* *Zion* shew,
And tell his Joys aloud.

18.

18.

Jonah the holy Temple eyes,
In the Whale's Belly laid;
And *Micah* all-enraptur'd cries,
Israel be not dismay'd.

19.

On Mountains high see *Nabum's* Feet,
Evangelizing stand;
From *Teman*, and from *Paran's* Seat,
Habakuk's holy Land.

20.

In midst of us our GOD and LORD,
Does *Zephaniab* bring;
And joyfully with one Accord,
His Love and Praise we sing.

21.

To set the Nations all on Fire,
From *Assur* unto *Rome*;
Of Nations all the grand Desire,
Say *Haggai's* King is come.

22.

GOD's Word to *Zechariab* came,
A righteous *Branch* to see;
Esai and *Jeremy* the same,
Foretold shou'd forthwith be.

23.

The *Angel* of the Covenant,
Of Righteousness the Sun;
Malachi's Proclamation sent,
Ere the grand Work begun.

24.

The *Prophets* view'd their coming Lord,
And sung his Name and Praise;
His Mercy-Seat with one Accord,
Approach, to see his Face.

25.

On *Moses' Rock* they firmly stand,
Gazing with wishing Eye;
To see CHRIST's Herald come to Hand,
Descending from on high.

26.

26.

At length the Harbinger in store,
 Who was *John Baptist* nam'd;
 Much clearer than the Seers before,
 The PASCAL LAMB proclaim'd.

27.

Behold the LAMB OF GOD, he said,
That takes our Sins away;
The SPIRIT rested on his Head.
On his baptizing-Day.

28.

Th' *Apostles* all this Truth maintain,
 And stronger Witness give;
 That Faith shou'd in his Blood remain,
 Which we might drink and live.

29.

We need no *Star* nor ancient *Seer*,
 Safe to conduct us Home;
 See *JESUS* in the Front appear,
 Who shews his Kingdom's come.

30.

Our Elder Brethren sung his Praise,
 And we record his Fame;
 And from their Testimonials, raise
 The Glory of his Name.

31.

JESUS, still faithful to his Word,
 Shall pompously descend;
 Myriads of *Angels* on their Lord,
 In Starry Robes attend.

XXIII. *Isaiah's Vision of Christ in his Sufferings*
and Exaltation. Is. 63. Who is this that cometh
from Edom, with dyed Garments from Bozra,
&c.

I.

MY GOD! what Vision's this I see,
 This wondrous Hero? who
 Wears more than mortal Majesty,
 And Terror on his Brow?

2.

His Robes are dy'd in crimson Dye,
Majestic is his Pace!
Upon his Head sits Victory,
Morn blushes on his Face.

3.

Why does thy Visage look so red?
Not half so red as thee;
Are they the Grapes who press and tread,
Whom I can labouring see?

4.

What pow'rful God or Warrior strong,
Proceeds with so much State;
The *Idumean* Road along,
From *Bozra's* eastern Gate?

5.

Who is this One that comes from far?
He's *Man*, or he is *God*;
Like a victorious Traveller,
Tremendous is his Nod.

6.

Why, loving *LORD*, thy Saints enquire,
Appears thy Vesture red?
Why does thy Visage shine like Fire?
Dost thou the Wine-Fat tread?

7.

His numerous Host and rich Attire,
Shew 'tis some mighty King!
" 'Tis I, the great One, you admire,
" That your Salvation bring."

8.

" And if you will my Being scan,
" *JESUS* is still my Name;
" *GOD'S SON* it is, and *SON OF MAN*,
" For your Redemption came."

9.

He says, " I'm to my Promise true,
" I foil'd the darksome Grave;
" I Sin and Death, and Hell subdued,
" I mighty am to save."

10.

- " I am my FATHER's fav'rite Son,
 " Yet bore the Wrath of GOD;
 " I, who am Mighty, was alone,
 " Alone the Wine-Fat trod."

11.

- " Yea, I myself the Wine-press ply'd,
 " I crush'd my Foes alone;
 " I the rebellious Race destroy'd,
 " And bore their Fury down."

12.

- " 'Twas I the pond'rous Mass trod down,
 " Alone the Wine-press ply'd;
 " A Task well worthy of a Crown,---
 " All Men their Aid deny'd."

13.

- " The Angels trembling round me stood,
 " I call'd forth all my Might;
 " My Sweat appear'd like Drops of Blood,
 " All Nature was in Fright."

14.

- " 'Tis Edom's Blood my Visage bears,
 " She caus'd these glorious Stains;
 " The Colour which my Raiment wears,
 " Came from her bleeding Veins."

15.

- " With Blood, and Wounds enamel'd o'er,
 " Red Hue my Garments stain'd;
 " An absent God I did implore,
 " Yet Victory obtain'd."

16.

- " And now the dreadful Day is come,
 " On Foes I'll Vengeance take;
 " The Day when Death shall meet its Doom,
 " And Hell's dark Realms shall shake."

17.

- " My single Arm the Battle won,
 " Th' acclaiming Hosts above;
 " JEHOVAH, and his conquering SON,
 " Hymn'd forth in Songs of Love."

18.

Our Elder Brethren told his Fame,
And we record the Story,
Of him that came and suffer'd Shame,
To carry us to Glory.

19.

The Saints who here his Faith profess'd,
Shall see their Lord and King;
With Saints in Heav'n shall take their Rest,
And crown'd with Glory sing.

20.

Lo! how triumphant he comes down,
Bore upon Cherubs' Wings;
The dazzling Splendor of his Crown,
Proclaims the King of Kings.

XXIV. *Who is this that cometh up from the
Wilderness, leaning upon her Beloved? Cant.*
8. 5.

1.

WHAT brave aspiring Souls are they,
Who worldly Goods despise?
Who from CHRIST's Table never stray,
Nor turn from him their Eyes?

2.

Who is this fair One in Distress,
With Sorrows sore oppress;
That travels thro' the Wilderness,
And leans on JESUS' Breast?

3.

With Myrrh and Incense sweet perfum'd,
She smells like Flow'rs in Spring;
And all her Graces are resum'd,
To entertain the King.

4.

She wants no Powders brought from far,
Of which the Merchants boast;
Her pleasing Odours still more rare,
Come from EMANUEL's Coast.

G

5.

5.

How killing are the Charms we spy,
 How rich th' embroider'd *Vest*!
 The dazzling Splendor blinds the Eye,
 And blazes o'er the East.

6.

Like *Kedar's* Tents, tho' dark am I,
 O ye of *Salem's* Race;
 With *Solomon's* Curtains I can vye,
 For Beauty, and for Grace.

7.

How kind the Speech of CHRIST our LORD!
 " My chosen One, he cries,
 " Thou art; I'm faithful to my Word,
 " Thou'rt grateful to mine Eyes."

8.

" Sweet is thy Voice, my Spouse, to me;
 " Love mighty Things performs;
 " I can behold no Spot in thee,
 " That Beauty see in Worms."

9.

Hark! The *Redeemer* from on high,
 From gloomy Caves of Doubt;
 Kindly invites his Fav'rites nigh,
 And sweetly calls them out!

10.

" My Dove that hidest in the Rock,
 " Dry up thy briny Tears;
 " What tho' thy Heart be almost broke,
 " Thy Song delights my Ears!"

11.

" Tho' the vain World thy Charms despise,
 " Thy Voice to me is sweet;
 " Thy Face is lovely in mine Eyes,
 " In thee my Graces meet."

12.

" Ye secret Places of the Stairs,
 " Ye Fissures of the Rocks;
 " Ye Valleys where the Dove repairs,
 " Give up your mourning Flocks."

13.

" Tho' ye in gentle Murmurs grieve,
" Like the forsaken Dove;
" Ye shall a Life of Joy receive,
" And feast with God above."

14.

Simon thou Son of *Jonas*, say,
If thou regardest me;
Who *Joseph* of *Arithmea*,
And *Nicodemus* see.

15.

May we his Entertainment love,
And from our Sins depart;
And imitate the harmless Dove,
Who has no Gall at Heart.

16.

That we thy holy Seat may reach,
O trim our Lamps a-right;
And with *Amminadib* us teach,
To move with sweet Delight.

17.

We wait the Bridegroom's Voice to hear,
Till the LAMB calls, arise;
To Heav'n conduct the Bride---and there,
Our Nuptials solemnize.

18.

We soon the Midnight Cry shall hear,
The *Bridegroom* calls away;
Haste, in your Wedding-Robes appear,
His friendly Call obey.

19.

To deck the Bed with nuptial Joy,
Where endless Bliss is found;
All Nature shall her Pow'r employ,
And search the World around.



XXV. *My Beloved is white and ruddy, the
Chiefest among ten thousand.* Cant. 5. 10.

1.

PURE is my LORD, from Blemish free,
A Sun 'mong thousand Stars;
Red with the Blood he shed for me,
Fairer than thousand Fairs.

2.

Was he not Red, but only White?
With Lilies to compare;
He wou'd delight the Angels' Sight,
With Countenance more rare.

3.

Was he not White, but only Red,
And suffer'd for my Sin?
His Blood wou'd rest upon his Head,
Nor cou'd I joy therein.

4.

Tho' for my Sin he was disgrac'd,
He never Error knew;
Nor was his Form by Blood defac'd,
Or spoil'd his Godlike Hew.

5.

He for my Sins bore great Disgrace,
Who yet from Sin was free;
'This makes his white and ruddy Face,
A Beauty meet for me.

6.

My Soul he leads to Pastures fair,
Where Saints his Glory show;
Whose Robes, cleans'd with his Blood, appear,
As white as driven Snow.

7.

Thou, my *Belov'd*, art only mine,
O may we never part;
And I by just Exchange am thine,
Accept a bleeding Heart!

8.

What Mortal cou'd refrain from Grief,
And not be shock'd to see,
The SON OF GOD die like a Thief,
Expos'd to Infamy?

9.

My wounded Heart with Anguish bleeds,
My Tears in Torrents flow;
And all the gloomy Train succeeds,
Of sympathetic Woe.

10.

Cou'd I for JESUS Hosts supply,
For him my Blood I'd waste;
With him triumphant feast on high,
And Food *Ambrosial* taste.

11.

Cou'd I my Gratitude express,
Or pay the Debt I owe,
To him who for my Wickedness,
Felt unexampled Woe.

12.

I JESUS round the Globe wou'd teach,
Declare his Love sincere;
To Infidels his Gospel preach,
And no Opponent fear.

13.

By all belov'd, by all admir'd,
The *Prince of Peace* shou'd be;
And all Mankind by me inspir'd,
Shou'd in one Faith agree.

14.

Of our Success the Watchmen boast,
Unanimously sing;
In vain is arm'd a numerous Host,
Against the *Lord our King*.

15.

Hark! my *Belov'd's* Voice I hear,
He flies to my Relief;
The grateful Sounds approach my Ear,
And change to Joy my Grief.

G 3

66 *Eucharistical Psalmody.* XXVI.

16.

Come, my *Beloved*, come away,
The spicy Groves forsake;
Cut short the Hours of thy Delay,
Thy Minutes Moments make.

17.

May I thy Finger's Signet prove,
The Seal stamp'd on my Heart;
For, Death is not so strong as Love,
And Thou my fair One art.

18.

No Lions-Dens, nor hostile Plains,
From thee shall force my Stay;
Nor earthly Joys, nor earthly Pains,
Shall keep my Soul away.

19.

Ere Day breaks forth and Darkness flies,
Or I thy Brightness see;
To me, *Beloved*, turn thine Eyes,
Thou oft shalt hear from me.

20.

Come not in Earthquakes, nor in Fire,
But as from *Bozra* come;
Gently from *Zion's* Hill retire,
To take thy Harvest Home.

21.

Descend, O *Lord*, descend and dwell
In every faithful Breast;
Then we shall feel, and taste, and smell,
Joy not by Man exprest.

XXVI. *A Cloud received him out of their Sight--*
Acts 1. 9, 10, 11, 12. *Comp. Rev.* 1. 7.
Behold! He cometh with Clouds.---

I.

FROM *Edom*, when *JEHOVAH* came,
As thro' the Air he rode;
The Clouds dissolv'd, and Lightnings Flame,
Proclaim'd the coming God.

2.

XXVI. *Eucharistical Psalmody.* 67

2.

Darkness his secret Places shrouds,
And his Pavilion round,
Encompass'd is with wat'ry Clouds,
Whence Peals of Thunder sound.

3.

But instantly at his Command,
These Clouds fly swift away;
Bright Beams arise, and o'er the Land,
Lustre divine convey.

4.

Hail-Stones, and Coals of Fire, descend,
Obedient to his Nod;
Hope ye, ye wicked, to contend,
With an avenging God!

5.

How sad! How dreadful is his Ire,
Who can his Justice cloy,
With Lightning fierce, and liquid Fire,
And all Mankind destroy?

6.

The Breath of his Displeasure this,
Swifter than human Thought;
Yet Mercy in his Bosom lies,
When by Believers fought.

7.

The trembling Earth too, struck with Dread,
Does off her Axis rove;
The Mountains bow their lofty Head,
And from their Stations move.

8.

The Wicked from his Presence flee,
The Good, their Lord admire!
Tho' from his Mouth there kindled be
An all-consuming Fire.

9.

When *Israel* pass'd thro' the red Sea,
Moses the Tribes among;
As *Barak* join'd with *Deborah*,
In a Thanksgiving Song.

10.

10.

Then how much ought we Christians more,
 In Extasy of Thought,
 To praise his Name, and him adore,
 Who our Deliv'rance wrought.

11.

Laud him ye high exalted Train,
 Of *Angels* all around;
 Begin the Song, your Voices strain,
 While echoing Vaults resound.

12.

Let *Gilead's* Household with one Voice,
 Freed from the Din of War;
 In Blessings manifold rejoice,
 Who claim the noblest Share.

13.

When he was lifted to the Skies,
 The HOLY GHOST came down;
 To grant his holy Church Supplies,
 And tell forth his Renown.

14.

O *Israel*, thro' the midst of thee,
 The LORD thy GOD I trace;
 With vast Effusion pour'd I see,
 Abundance of his Grace.

15.

Hear the glad Tydings which he brings,
 To call his chosen Home;
 The *Bride* replies, *Amen*, and sings,
 LORD JESUS, quickly come.

16.

Thy Vict'ries, and thy deathless Fame,
 Thro' the wide World shall run;
 And everlasting Age proclaim,
 The Trophies thou hast won.

17.

He for a Cross a Crown obtain'd,
 And fills the holy Place;
 The Cloud's to *Olive's* Mount restrain'd,
 Which veil'd from us his Face.

XXVII. *The Church and Ordinances of Christ:*
Or, *The Catholic Church, and Christian Con-*
gregations. Heb. 12. 22, 23, 24. Acts 9. 31.

I.

THE Table's set, the Feast prepar'd,
As *Abraham* did foresee;
Our milder Law in Peace declar'd,
From *Sinai's* Thunders free.

2.

CHRIST left Memorials of his Love,
We keep them in our Mind;
No Spot or Blemish in his Dove,
Cou'd his pure Eyes-e'er find.

3.

Our Springs come issuing from CHRIST;
From him the Waters flow;
That in him shou'd all Fulness rest,
And we his Mercy know.

4.

To Grace and to the Means we cleave,
Our mutual Hearts agree;
We'll *Siloam's* Waters never leave,
But for Eternity.

5.

Our Candlesticks of Gold are made,
Where we our Saviour see;
The Gospel fiery Pillars aid,
From *Egypt* sets us free.

6.

Our Shepherd feeds the Flock of God,
And nurses up their Young;
Awakes the Sleeping with a Nod,
And makes the weakest strong.

7.

The true Samaritan is ours,
Israel has *Moses' Rod*;
Thro' golden Pipes, the Manna pours,
An *Eden*, from our God.

8.

8.

The *Vineyard* where good Works abide,
 The Garden's spicy Beds;
 His Sanctuary are to hide,
 The Galleries he treads.

9.

The Firmament where Stars are mix'd,
 Where active Planets shine;
 The Manna Granary is fix'd,
 And Fats of spicy Wine.

10.

The Tents of *Shem*, the heavenly Gates,
 To *Paradise* the Way;
 The School that ne'er the Cross debates,
 Where Truth shall ne'er decay.

11.

For us God Mercy has in store,
 Our Tents his Glory covers;
 And all the *Tabernacle* o'er,
 His HOLY SPIRIT hovers.

12.

The Rock is fix'd, the Fabric rais'd,
 No *Jericho* we build;
 God is the Architect---Be prais'd
 His Works, his Laws fulfill'd.

13.

Let every Soul that thirsteth, move
 To drink the Water clear;
 The Meal is strong which we approve,
 Thou shalt forget thy Fear.

14.

God's People, and their God, are thine,
 His Presence gives thee Rest;
 By Bread and Wine our Faces shine,
 In CHRIST compleatly blest!

15.

In him all Happiness resides,
 To him all Pow'r is given;
 And for the Faithful he provides,
 A Dwelling-place in Heav'n.

XXVIII. *Eucharistical Psalmody.* 71

16.

Begin the great Millennial Day,
With Shouts, O Lord, descend;
Thy Standard in the Heavens display,
Our Joy shall know no End.

XXVIII. *The Church of God compar'd to a Company of Horses in Pharaoh's Chariot. Cant. 1. 9. See Zech. 10. 3. Job, Chap. 39. Ver. 19, to 26.*

1.

BEFORE the Son of Man we stand,
In Robes most richly made;
The Stock of Grace that's in his Hand,
Does all our Thoughts invade.

2.

As in the Day of Midian once,
God's Sword and Gideon;
We Gideon's Sword no more pronounce,
But boast God's Sword alone.

3.

Heav'n hath our Hosts with Conquest crown'd,
In Time the Succours came;
Our Troops shall ever be renown'd,
Thus emulous of Fame.

4.

We hasten to the hostile Fields,
To meet the daring Foe;
Who to our Chief superior yields,
And feels the fatal Blow.

5.

Expert in War with Sword in Hand,
We to the Battle fly;
Devoid of Fear the Foe withstand,
And all his Host defy.

6.

The Horse with Thunder cloath'd admire,
Who neighing paws the Ground;
While from his Nostrils breathing Ire,
The Air is tainted round.

7.

He boasts of Strength, is proud to meet,
The pointed Sword and Spear;
Tramples the Foe beneath his Feet,
And makes a Mock of Fear.

8.

When the Sword rattles on the Shield,
When Drums and Trumpets sound;
He glories in the hostile Field,
And rushes on the Wound.

9.

Ha, Ha, says, 'mong the Trumpets, stout,
With a just Pride he swells;
The Captains thunder, when they shout,
His Courage ne'er expels.

10.

Ha, ha, he says, when Trumpets sound,
And moves with decent Pride;
Curvets and snorts, and paws the Ground,
His Nostrils spreading wide.

11.

He smells the Battle from afar,
He snorts with Joy elate:
Not all the dreadful Din of War,
His Courage can abate.

12.

Courage! We soon shall gain the Field,
Our God's the God of Love;
The glit'ring Spear and sevenfold Shield,
Against him useless prove.

13.

Thou mayst defy the burnish'd Spear,
Diffusing Rays around;
And like the War-Horse laugh at Fear,
Who spurns the hostile Ground.

14.

CHRIST is our Shield, our Rock, Defence,
His Sword all Swords excels;
Our Enemies he driveth hence,
And all our Fears dispels.

15.

O! shew some Signal from above,
 Shew there's a God on high;
 The Earth from her Foundations move,
 Lest Men thy Pow'r deny.

16.

In Tempests of thy Wrath arise,
 The Heathen, LORD, pursue;
 Our SAVIOUR, comes! let Shame them seize,
 Full fraught with Vengeance due.

XXIX. Upon this Rock, I will build my Church;
 and the Gates of Hell shall not prevail against
 it. Matth. 16. 18.

1.

CHRIST's Church infallibly shall last,
 Tho' Ephraim melts in Tears;
 The Bow which in the Clouds is plac'd,
 Denotes their causeless Fears.

2.

The Bow is bent across the Land,
 The Flood will ne'er return;
 While that inflexible does stand,
 His Love shall ever burn.

3.

Oh! how we trembled, sobb'd, and sigh'd,
 When we from Egypt sail'd;
 Tho' dark the Night, and strong the Tide,
 Yet wrestling we prevail'd.

4.

Within God's House we hope to dwell,
 While Israel's Strength prevails;
 The Counsel of Abitophel,
 And Balaam's Project fails.

5.

Like Enoch walk with God—confess,
 Repent, and seek for Ease;
 His Ways are Ways of Pleasantness,
 And all his Paths are Peace.

H

6.

6.

In Rank and File our Legions stand,
Whose Courage nought dismays;
Arm'd *Cherubims* their Wings expand,
And Heaven's Artillery plays.

7.

Ye swifter fly than light-wing'd Fame,
On Whirlwinds ride, and Storms;
Your Aid we for Protection claim;
Ye bright unbodied Forms!

8.

The heav'nly Host we follow close,
Unbodied Seraphs view;
In God our Confidence repose,
We all Things shall subdue.

9.

CHRIST now our Gentile Names hath chang'd,
The Party-Wall broke down;
His chosen Flock with *Judab* rang'd,
To give them joint Renown.

10.

Our Land when *Assur* shall invade,
To him we'll have Recourse;
If in our Palaces they tread,
He'll find repelling Force.

11.

The Blood which from the Grape runs pure,
Our Garments does refine,
Refresh our Souls, our Peace secure,
And makes us all divine.

12.

'Mongst Myrtle-Trees beneath the Vine,
Our *Guardian Angel* stands;
Observes the Enemy's Design,
And all his Steps commands.

13.

When *Judab's* Cities seventy Years,
Were under Tribulation;
His Voice the God of *Israel* rears,
And gives them Consolation.

14.

14.

A Church shall always him profess,
The Bush shall ever burn;
And unconsum'd, his Righteousness
Make known till his Return.

15.

We homewards march from foreign Isles,
Sojourn and run the Race;
Nor Sin, the World, nor Satan's Wiles,
Can make us slack our Pace.

16.

The Man of Wealth in *Judab's* Vale,
Was worship'd like a God;
While *Tyre* and *Egypt* pois'd the Scale,
They trembled at his Nod.

17.

But, let me with blest'd *Abr'ham* feast,
And with thy faithful Race;
Where *Lazarus* poor, upon thy Breast,
Is not deny'd a Place.

18.

The Sav'd from ev'ry Nation met,
To *Abraham's* Bosom haste;
With *Isaac* and with *Jacob* set,
Shall eat the heav'nly Feast.

19.

No Famine, Sword, or Violence,
Approach our Borders near;
Nor Plagues with baleful Influence,
Contaminate the Air.

20.

The four-square City walled is,
Of which we are a Part;
Messiah's Flag insures our Bliss,
And makes a joyful Heart.

21.

Come! see *Messiah's* Ensign blaze,
Which Grace to us imparts;
There's nothing shall our Love craze,
'Tis rooted in our Hearts.

22.

With Colours flying, we march on,
The Royal Flag's display'd;
Be gone---Ye Enemies be gone,
God is our certain Aid.

23.

Look at the Equipage prepar'd,
His Ensigns of Renown;
His costly Bed, his Royal Guard,
And his Imperial Crown.

24.

The *Guardian Angel* I admire,
With Wonder and Delight;
His naked Sword, his rich Attire,
His dazzling Armour bright!

25.

The Colours fair our Spirits cheer,
The Captain is our Friend;
And when the Enemy draws near,
We'll fight unto the End.

26.

Here we do find the Road to Rest,
There glorious Visions see;
And when with Bread and Wine refresh'd,
Adieu to Misery.

27.

Erect thy Tabernacle here,
Jerusalem the new;
Amidst thy Saints, O Lord, appear,
And place us in thy View.

XXX. *Jesus Christ, the bright and Morning*
Star. Rev. 22. 16. *Comp.* Numb. 24. 17.

I.

WE Balaam's Star rejoicing see,
But yet alas! we faint;
Physician great our Faith renew,
Relieve the Soul's Complaint.

XXX. *Eucharistical Psalmody.* 77

2.
That he was sent from God's right Hand,
His wondrous Works declare;
To cleanse from Guilt a sinful Land,
And be our *Morning Star*.

3.
The Resurrection and the Life,
While wondring Angels view;
Believing Nations are at Strife,
To pay their Homage due.

4.
The Way to Life the *Scriptures* lead,
In Essence Life is he;
They who to CHRIST unite---tho' dead,
Eternal Life shall see.

5.
Panting with Arms extended wide,
To thee, O GOD, we come;
The RISEN STAR shall be our Guide,
And safe conduct us Home.

6.
The Church, our *Israel's* Wrongs, shall cease,
The *Star's* from *Jacob* come;
Usher'd again's the *Prince of Peace*,
To call his Brethren Home.

7.
The *King* whom *Devils* can't withstand,
The glorious MORNING STAR;
The Life, the Resurrection, and
The mighty Man of War.

8.
He shews us the bright *Morning Star*,
The *Morning Star* he is;
And lo! we see him gleam from far,
And wait the rising Bliss.

9.
Our *Morning Star* shines clear and bright,
To that we turn our Eyes;
And while we keep him in our Sight,
All worldly Pomp despise.

XXXI. *The beatific Vision.* Matth. 5. 8. 1 Pet.
1. 8. 1 John 5. 7. John 17. 24. Rev. 22.
4.

1.

MY Soul elate, is glorious made,
By the OMNISCIENT THREE;
In Robes of *Righteousness* array'd,
And wrought by Heav'n's Decree.

2.

Strangely, my Soul, thou art array'd,
By the GREAT SACRED THREE;
With Robes of *Righteousness* display'd,
Wrought for, and wrought in thee.

3.

Of old, the good, the great THREE-ONE,
United took thy Part;
And "WE, WE thy Trouble thought upon,
" With Pity in our Heart."

4.

" WE, WE held a Council for thy sake,
" Where JESUS with no Sigh;
" A Vestment dip'd in Blood did take,
" The golden Robe to buy."

5.

Accept our Praise, O GOD, for, we
Lie prostrate at thy Throne:
All Glory to th' UNITED THREE;
And UNDIVIDED ONE.

6.

Our ardent Spirits upwards flee,
To make their Complaints and Moan;
Willing to see the BLESSED THREE,
And the ALMIGHTY ONE!

7.

Tho' we, in this our mortal Frame,
Have not beheld the LORD;
Yet we adore his holy Name,
And love his Law and Word.

XXXI. *Eucharistical Psalmody.* 79

8.

While here on Earth we want to see;
Our dear Redeemer's Face;
Lo! all our Thoughts are turn'd to thee,
And fix'd upon thy Grace.

9.

My Ears, and Eyes, and every Part,
Shall for his Beauty rove;
Till I can treasure in my Heart,
The Earnest of his Love.

10.

Oh! cou'd I see the pleasing Sight,
Of my kind Father's Throne;
Where my dear Saviour crown'd with Light,
Pleads for each chosen One.

11.

Near him I wou'd adoring stand,
And at the Footstep fall;
That from th' ALMIGHTY's dread Command,
Sin shou'd no more enthrall,

12.

'Tis in full Hope of Joy to come,
We walk thro' Shades of Night;
O! bring us, LORD, to Heav'n our Home,
And guide our Steps aright.

13.

The Want of Sight our Faith supplies,
The pearly Gates we know;
To distant Worlds we cast our Eyes,
Trampling on Things below.

14.

But when we come to taste thy Love,
Where Joys eternal spring;
Joys unaccountable, will move,
Our Souls to laugh and sing.

15.

The Dead in CHRIST, from Graves arise;
The Faithful who remain;
From Earth caught up into the Skies,
Shall see their LORD again.

XXXII.

XXXII. *Salvation to our God which sitteth upon
the Throne; and unto the Lamb.* Rev. 7. 10.

1.

PAY your Devotion at God's Throne,
And seek that bless'd Abode;
With sweet accented Songs be gone,
Praise our INCARNATE GOD.

2.

CHRIST, by his own Omnipotence,
With Fulness is possess'd;
Sends down our Bread, forgives Offence,
And gives Believers Rest.

3.

Drive from me all the Dregs of Guile,
Make me as white as Snow;
Pardon thy Servant, Sinner vile!
To him thy Mercy show.

4.

O thou! my *Mediator* stand,
And stave off Wrath divine;
While I fulfil God's dread command,
And worship at thy Shrine.

5.

Accept my Faith, receive my Pray'rs,
My Hope, and Love, LORD, seal;
Thy Word, the FATHER's Love declares,
Thy Touch my Soul will heal.

6.

How shall I plead, what *Advocate*,
Can for my Pardon sue?
My CHRIST, my Cause can truly state,
And tell what must ensue.

7.

The LAMB OF GOD, his Pow'r maintains,
And keeps his *Priesthood* still!
JESUS, the King of Glory, reigns;
Let us his Law fulfil.

8.

When shall we come to see thy Face,
And view thy Mercy-Seat?
Deck'd with the Beams of heav'nly Grace,
Lie prostrate at thy Feet?

9.

When shall we sit the Saints among,
And feel a warmer Flame;
With sweeter Voices tune the Song,
Of *Moses* and the LAMB?

10.

When shall we feast among the Saints,
And feel a livelier Joy?
When shall we banish our Complaints,
Satan and Sin destroy?

11.

Shout and proclaim your Patron's Praise,
All ye who taste his Wine;
And at his Throne your Voices raise,
In Songs of Joy divine.

12.

What can we Mortals give to God,
For such transporting Bliss!
Let's ever tremble at his Nod,
Strive ne'er to praise amiss.

13.

Let us fall down beneath his Feet,
His holy Name adore;
But Themes like this are infinite,
And what we can't explore.

14.

Hear, JESUS, hear, descend, and take
Thy faithful People Home;
That we who suffer for thy sake,
May see thy Kingdom come.



XXXIII. *All Things are ready, come to the Marriage.* Matth. 22. 4. *Comp.* Matth. 25. 6. Eccl. 12. 1, to 8. Ezek. 32. Prov. 9. 1, to 6. and 1. 20, &c. *Comp.* Also Matth. 26. 18. *The Master saith, my Time is at Hand; I will keep the Passover at thy House with my Disciples.*

1.

SILENCE, ye Winds! ye Echoes cease!
Give ear ye sparkling Lights!
And let all Nations rest in Peace,
To hear what Heav'n indites.

2.

Ye Simple, Wisdom understand!
Ye Fools, be wise in Heart!
Wisdom hath purchas'd House and Land,
That she may Good impart.

3.

She hath her seven Pillars hewn,
Her Beasts already slain;
Her Maids, her mingled Wines have shewn,
And deck'd the Board a-main.

4.

In Places populous she cries,
Turn in ye Simple hither!
Here's Bread and Wine too will suffice,
For all my Friends together.

5.

Behold! the Dinner ready set,
The fav'rite Fatling's kill'd;
All Things prepar'd, come then and eat,
My Table must be fill'd.

6.

This is the King's Son's nuptial Day,
The wedding Garment wear;
Make no Excuse to keep away,
The Bridegroom draweth near.

XXXIII. *Eucharistical Psalmody.* 83

7.

Do not forget your Oil to take,
Lest you the Feast forbid;
Thereby God's Covenant forsake,
As the strange Woman did.

8.

Think how the *foolish Virgins* far'd,
And their ill Fate avoid;
Who come not now the Feast's prepar'd,
God's Covenant deride.

9.

Some early seek, but cannot see,
When once the Stars are fled;
The Sun and Moon shall darkned be,
And Nature's Self seem dead.

10.

The Keepers of the House will quake,
The strongest Mortals bow;
The Grinders shall their Work forsake,
And Peasants quit the Plough.

11.

Musick no more will Mirth excite,
But Fear usurp her Sway;
And all, a heavy Load or light,
To their long Home convey.

12.

The silver Cord falls from the Rails,
Broke is the golden Bowl;
The Pitcher at the Fountain fails,
And nought continues whole.

13.

Then Dust to Dust, and Earth to Earth,
Ashes with Ashes lie,
The Soul to God who gave it Birth,
Must for its Sentence fly.

14.

The Daughters of the Nations all,
Uncircumcis'd lament;
And they who did in Battle fall,
Of their bad Deeds repent.

15.

15.

Assur, whose Fury Fame records,
To the Pit-side is led;
Who Terror caus'd in living Lords,
Does now for Mercy plead.

16.

Elam in nether Earth immur'd,
Meshech, and *Tubal*, nigh;
With all their Multitudes secur'd,
In utter Darkness lie.

17.

Here *Edom's* Kings and Princes fair,
With Swords beneath their Heads,
And all their Implements of War,
Now make their fable Beds.

18.

The Princes of the North from far,
And the *Zidonians* too;
Pharaoh with all his Hosts of War,
The Sword of *Moses* flew.

19.

CHRIST'S bruised Seed their Terror proves,
Yet faith the LORD OF HOSTS,
Hell from beneath to meet them moves,
Once GODS, now damned Ghosts.

20.

From Glory high Kings fall so low,
Eclips'd like Sun or Moon;
O! think of the Abyfs of Woe,
Amidst the Blaze of Noon.

21.

The Sun shines round this earthly Ball,
Cheers with his heav'nly Ray;
The Light may over *Goshen* fall,
But never shews them Day.

22.

Sun, Moon, and Stars are dark, they see
Not one created Beam;
Nor heav'nly Blaze comes down on me,
My Punishment's extream.

XXXIII. *Eucharistical Psalmody.* 85

23.

To *Zion* come and Sacrifice,
No longer trifling stay;
Hear *WISDOM's* Voice, ye that be wise,
And bless the festal Day.

24.

Let *Cbittim's* Isles 'gainst us conspire,
We'll you to *Kedar* send;
Gomorrhah, *Sodom*, *Sidon*, *Tyre*;
Chorazin to amend.

25.

Affyria and *Rabsbakah* curs'd,
Yet fam'd their *Gods* in Story;
But in *CHRIST's* Church Professors curs'd,
O! blush to change your Glory.

26.

Hear, *Jacob's* GOD---*JEHOVAH* hear,
And take us in thine Hand;
Salvation's ours if thou art near,
Which *Satan* can't withstand.

27.

That *Belial's* Sons his Pow'r oppose,
Let us no more complain;
He breaks their Spears, unbends their Bows,
And shews their Rage is vain.

28.

Tempests of Wrath and Whirlwinds rise,
JEHOVAH is his Name;
He's GOD---all human Foes defies,
His Pow'r the Saints proclaim.

29.

They hover round th' enamel'd Throne,
To Dust the Wicked tread;
Trust in *JEHOVAH's* Name alone,
Unnumber'd 'mongst the Dead.

30.

Why dost thou, *LORD*, so long delay,
Hasten the general Doom;
Proclaim the great tremendous Day,
And let thy Kingdom come.

I

31.

XXXIV. *Kiss the Son, lest he be angry*---Ps. 2.
 12. *Comp. Sol. Song. 1. 2. Let him kiss me,*
with the Kisses of his Mouth; for thy Love is
better than Wine. Comp. Also Luke 22. 48.
Betrayest thou the Son of Man with a Kiss!

I.

ALL those who from CHRIST's Table run,
 And dare his Name deny;
 He'll at his second Coming shun,
 And they shall surely die.

2.

ANATHEMA MARANATHA,
 Shall be the Traytor's Doom;
 He stands accurs'd from Day to Day,
 Until our SAVIOUR come.

3.

Rejoice and sing, here comes our King,
 Who mighty is to save;
 He's meek and lowly---Tribute bring,
 He shall Dominion have.

4.

That he may vanquish all his Foes,
 He'll his own Troops command;
 The Sceptre which from *Israel* rose,
 Shall reach o'er *Moab's* Land.

5.

Thy Children, *Sheth*, shall be destroy'd,
 His Bow's already bent:
 The Tribes their Oaths have thee annoy'd,
 Display'd their Banners sent.

6.

Lest he be angry, kiss the Son,
 Pursue the thorny Way;
 When his vindictive Wrath's begun,
 Ye perish if ye stray.

7.

7.

Who kifs the SON, the Law fulfil,
The *Gospel*-Law of Faith;
And he who loves and does his Will,
CHRIST for his Object hath.

8.

Into his Lips while Grace is pour'd,
And thence does sweetly run;
The FATHER'S Grace is on them show'rd,
If they but kifs the SON.

9.

That Mouth propitious heav'n reveals,
These Kisses from above;
Give Pardons, Promises, and Seals,
Of everlasting Love.

10.

Faith Evangelic, Hope, and Love,
Who really seek to find;
Shall meet with their Reward above,
And leave this World behind.

11.

Our Cause he'll strenuously debate,
Before the Bar or Bench;
He is our Judge and Advocate,
And won't our Cause retrench.

12.

Our first-begotten Brother he,
Who suck'd our Mother's Breast;
The Church of old long'd veh'mently,
She had him kifs'd and blest!

13.

O may the SON in SPIRIT rise,
And kifs in Symbols me;
My fainting Modesty denies,
That I th' Aggressor be.

14.

In Flesh, let me my Saviour meet,
I with Impatience cry;
The Kisses of his Mouth are sweet;
Kifs, LORD, or else I die.

15.

His Love much better is than Wine,
Him heav'nly Hosts adore;
His GODHEAD now appears divine,
And triumphs more and more.

16.

The Planets to his Honour shine,
And Wheels of Nature roll;
And sing his Praise in Notes divine,
Around the steady Pole.

17.

Vested with the full Pow'r of God,
He guides the Planets all;
At his Approach the Earth shall nod,
And from her Axis fall.

18.

We hear the Jubilee-Trumpet sound,
We see the Archangel near;
And from the Chains of Death unbound,
Before the LAMB appear.

XXXV. *The large upper Room furnished.* Mark
14, 15. *The Gates lifted up.* Ps. 24. 7. Ps.
98, and Ps. 47. *The Branches of Palm Trees,*
and the Hosanna. John 12. 13.

1.

JESUS, God's SON, has beat the Foe,
To him sound Notes divine;
He brings the proudest Heroes low,
Come, taste his Bread and Wine.

2.

To the soft Flute lead up a Dance,
Sound Trumpets, beat the Drum;
The King of Glory see advance,
Our conqu'ring Hero come.

13.

His GODHEAD we will ascertain;
And all false Gods abhor;
His Love's above the richest Wine,
We'll drink it evermore.

14.

Let myrtle Wreaths with Roses twine,
And Crowns of Laurel bring;
To deck thy Saviour's Brows divine,
And Songs of Triumph sing.

15.

Loud Acclamations ever rise,
While we triumphant sing;
And propagate unto the Skies,
Our true and real King.

16.

O Daughters! all your Art bestow,
Be grateful to a Friend;
A Chaplet weave for Jesus' Brow,
Who did from Heav'n descend.

17.

Your Chaplets bring, strew Flow'rs, advance,
The Harp strike, string the Lyre;
Come, form the Ring, and weave the Dance,
Come Nymphs and Shepherds here.

18.

With Harp and Hymns, sweet Melody
To raise the Confort bring;
Let Trumpets, and shrill Cornets vie,
To praise the Lord our King.

19.

With Laurel Wreaths our Brows are bound,
The Prize we gain'd, to prove;
Come, gather Fruit, and Flow'rs around,
To deck the Feast of Love.

20.

He slept, and wak'd for us again,
His Praise, ye Linets sound;
Ye fleecy Flocks, that grace the Plain,
Ye smiling Valleys round.

11.

Lift up your Heads, and open wide,
Ye everlasting Doors;
IMMANUEL, Med'cines will provide,
And comes to heal our Sores.

12.

The LORD OF HOSTS, mighty in Arms,
Our Foes will chase away;
And his Beloved save from Harms;
To grace the Bridal-day.

13.

He comes all glorious, bright and gay,
With Roses strew the Road;
And celebrate this holy Day,
The Festival of God.

14.

He comes be-deck'd, and glorious gay,
Ye Virgins, strew the Ways;
Renew your Choice this feastsful Day,
With Laurels and with Bays.

15.

He comes attir'd in rich Array,
Like Flow'rs, surcharg'd with Dew;
Ye Matrons, on this joyful Day,
Your nuptial Choice renew.

16.

Hosanna loud, see open stand,
The everlasting Gates;
Lift up your Heads at his Command,
The threat'ning Storm abates.

17.

Hosanna in the highest Strain,
The Christian Watchmen sing;
Let David's Kingdom still remain,
Entail'd on Israel's King.

18.

He bows the Heavens, and divides
With Wings the yielding Air;
On Cherubim triumphant rides,
To shew the GODHEAD near.

19.

Unfold, ye everlasting Gates,
That guard JEHOVAH's Throne;
The King of Glory for you waits,
Haste to him ere he's gone.

20.

With him take Wing, and upward fly,
This frozen Region quit;
Enter the Palace of the Sky,
And there in Splendor fit.

21.

Lo! Israel's God is not asleep,
He comes with dreadful sound;
He comes arising from the Deep,
With Waves encompass'd round.

22.

Be still ye Planets, calm ye Seas,
Hear Thunder from his Seat;
They tremble, nor is Earth at Ease,
When God descends in State.

23.

His Covering Azure, ting'd with Red,
And all the Rainbow's Store;
The Sun springs from his wat'ry Bed,
Our Saviour we adore.

24.

*A Time is for the Vision set,
Which must not, cannot stay;*
And, tho' we know not when---we wait,
Impatiently the Day.

25.

We know not when, yet well we know,
All shall accomplish'd be;
The Murm'ring of the Waters, show
The Pow'r of Majesty.

26.

Hosanna to the great THREE ONE,
All hail, his holy Name,
Who for our Sins deign'd to atone,
And put on human Frame.

27.

TO FATHER, SON, and HOLY GHOST,
God's Praise, on Earth who sing;
When mix'd amidst the heav'nly Host,
Shall heavenly Offrings bring.

THE END.



We know not when, yet well we know,
All shall accomplish'd be,
The Morning of the World, how soon
The Power of Majesty shall show.
Hymns to the great Thrice One, we well
All hail his holy Name,
Who for our sins didst to dust
And put on human frame.

A T A B L E O F T H E

TITLES, first LINES, and Number of VERSES
or STANZAS, contained in these HYMNS;
and of the respective PAGES, where each of
them begins.

	S.	P.
I. T HE original Institution and Practice of the LORD'S SUPPER.		
<i>Here we to honour CHRIST are met;</i>	21	1
II. When they had sung an Hymn, they went out into the Mount of Olives.		
<i>The first Disciples supp'd and sung,</i>	13	4
III. One of you shall betray me. Or, The Peril of false Brethren.		
<i>While we draw Water from the Well,</i>	23	5
IV. They were exceeding sorrowful.		
<i>By Streams which through ELYSIUM wind,</i>	16	8
V. LORD, is it I? Or, The doubting Communicant.		
<i>Hear JESUS your Redeemer speak,</i>	19	11
VI. Wilt thou lay down thy Life for my sake. Or, Christianity inseparable from the Cross.		
<i>We march to Heav'n thro' Streams of Blood,</i>	16	13
VII. Let a Man examine himself, and so let him eat of that Bread, and drink of that Cup. The old and new Creation. Or, The Fall and Recovery of the human Nature.		
<i>When our first Parents disobey'd,</i>	22	15
VIII. Nature and Grace: The Spirit willing, but the Flesh weak. Or, Perfect, yet imperfect.		
<i>With Death all Covenants are vain,</i>	20	18
		IX.

27.

TO FATHER, SON, and HOLY GHOST,
God's Praise, on Earth who sing;
When mix'd amidst the heav'nly Host,
Shall heavenly Off rings bring.

T H E E N D.



A

A T A B L E

O F T H E

TITLES, first LINES, and Number of VERSES
or STANZAS, contained in these HYMNS;
and of the respective PAGES, where each of
them begins.

	S.	P.
I. T HE original Institution and Practice of the LORD'S SUPPER.		
<i>Here we to honour CHRIST are met;</i>	21	1
II. When they had sung an Hymn, they went out into the Mount of Olives.		
<i>The first Disciples supp'd and sung,</i>	13	4
III. One of you shall betray me. Or, The Peril of false Brethren.		
<i>While we draw Water from the Well,</i>	23	5
IV. They were exceeding sorrowful.		
<i>By Streams which through ELYSIUM wind,</i>	16	8
V. LORD, is it I? Or, The doubting Communicant.		
<i>Hear JESUS your Redeemer speak,</i>	19	11
VI. Wilt thou lay down thy Life for my sake. Or, Christianity inseparable from the Cross.		
<i>We march to Heav'n thro' Streams of Blood,</i>	16	13
VII. Let a Man examine himself, and so let him eat of that Bread, and drink of that Cup. The old and new Creation. Or, The Fall and Recovery of the human Nature.		
<i>When our first Parents disobey'd,</i>	22	15
VIII. Nature and Grace: The Spirit willing, but the Flesh weak. Or, Perfect, yet imperfect.		
<i>With Death all Covenants are vain,</i>	20	18
		IX.

A TABLE of the Titles, &c.

IX. The Communion of the Body and Blood of CHRIST, is the Communion of Saints.	S. P
<i>Contemptible CHRIST's Table's made,</i>	15 21
X. The broken Body, and shed Blood of CHRIST. Or, CHRIST's Blood shed for many, for the Remission of Sins.	
<i>Thy GOD, O Lebanon, forbids</i>	17 23
XI. The New Testament in CHRIST's Blood.	
<i>Sinai in Sin is wallowing found,</i>	15 25
XII. Take, eat: Drink ye all of it.	
<i>Hark! CHRIST all those prepar'd invites,</i>	20 27
XIII. CHRIST, the Bread and Water of Life.	
<i>This is the Day the Lord of Hosts,</i>	21 30
XIV. The Wine new in the Kingdom of GOD.	
<i>The King of Heav'n is here well known,</i>	13 33
XV. The Thief on the Cross praying to be remembred by JESUS in his Kingdom. The Kingdom of CHRIST. Or, The Believer's Sentiments of Pilate's Superscription upon the Cross, This is JESUS, the King of the Jews.	
<i>How great the Name of Salem's King?</i>	14 35
XVI. The State of Paradise: Or, The Believer with JESUS in Paradise.	
<i>His Garden is a Paradise,</i>	26 37
XVII. CHRIST the Tree of Life, in the Midst of the Paradise of GOD.	
<i>Round Eden flaming Swords were plac'd,</i>	22 40
XVIII. A believing View of the Antitipical Canaan.	
<i>The SPIRIT breathes like ambient Air,</i>	25 43
XIX. Come, see the Place where the LORD lay.	
<i>CHRIST's risen from the Dead again,</i>	20 46

the

A TABLE of the Titles, &c.

XX. CHRIST known to his Disciples in the breaking of Bread: Or, The Di- vine Presence and Absence.	S.	P.
<i>The Church in pensive Mood reclin'd.</i>	25	49
XXI. Thus it is written, and thus it be- hoved CHRIST to suffer, and to rise from the Dead the third Day. Or, The Prophecies fulfill'd in CHRIST, the End of the Law.		
<i>The Shadows all are vanish'd quite,</i>	17	52
XXII. To him gave all the Prophets Wit- ness.		
<i>Whate'er the Kings of Israel were,</i>	31	54
XXIII. <i>Isaiab's</i> Vision of CHRIST in his Sufferings and Exaltation.		
<i>My God! what Vision's this I see,</i>	20	58
XXIV. Who is this that cometh up from the Wilderness, leaning upon her Be- loved?		
<i>What brave aspiring Souls are they,</i>	19	61
XXV. My Beloved is white and ruddy, the chiefest among ten thousand.		
<i>Pure is my LORD, from Blemish free,</i>	21	64
XXVI. A Cloud received him out of their Sight.		
<i>From Edom, when JEHOVAH came,</i>	17	66
XXVII. The Church and Ordinances of CHRIST: Or, The Catholic Church, and Christian Congregations.		
<i>The Table's set, the Feast prepar'd,</i>	16	69
XXVIII. The Church of God compar'd with a Company of Horses in Pharaoh's Chariot.		
<i>Before the Son of Man we stand,</i>	16	71
XXIX. Upon this Rock, I will build my Church, and the Gates of Hell shall not prevail against it.		
<i>CHRIST's Church infallibly shall last,</i>	27	73
XXX. JESUS CHRIST, the bright and Morning Star.		
<i>We Balaam's Star rejoicing see,</i>	9	76
XXXI.		

A TABLE of the Titles, &c.

XXXI. The beatific Vision. <i>My Soul elate, is glorious made,</i>	S. P. 15 78
XXXII. Salvation to our God which sitteth upon the Throne; and unto the LAMB. <i>Pay your Devotion at God's Throne,</i>	14. 80
XXXIII. The Master saith, my Time is at Hand; I will keep the Passover at thy House with my Disciples. Or, All Things are ready, come to the Marriage.	
<i>Silence, ye Winds! ye Echoes cease!</i>	30 82
XXXIV. Betrayest thou the SON OF MAN with a Kiss. Kiss the SON lest he be angry.	
<i>All those who from CHRIST's Table run,</i>	18 86
XXXV. The large upper Room furnished; the Gates lifted up; the Branches of Palm Trees; and the Hosanna.	
Jesus, GOD'S SON, has beat the Foe,	27 88



